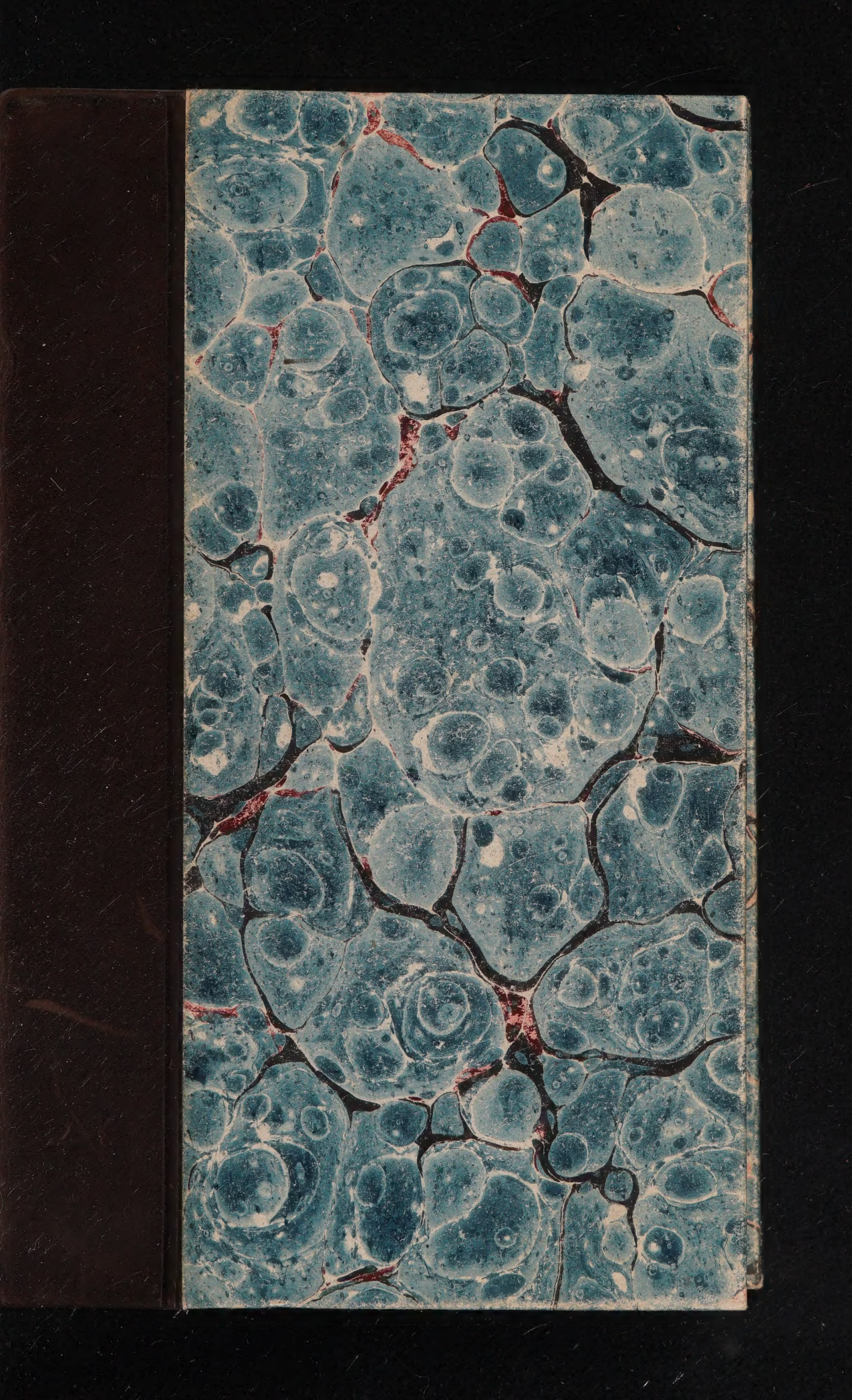


ASTROLOGICAL INSTITUTIONS - TURNER

1653

52257/A

[illegible]
geometry

[illegible] 128 [illegible]

Astrological Institutions.

Being a perfect

ISAGOGE

To the whole

Astral Science;

OR

Judgment of the Nature, Vertue and Influence of the Celestial Bodies upon the Terrestrial.

By which
Active (not Compulsive) Virtue, all manner of Questions incident to sublunary Actions, Affairs and Conditions, are resolved according to the Position of the Heavens.

By a Student in Physick and Astrologie.

London, Printed by *J. C.* for *Samuel Speed*, at the signe of the Printing-Press in S. *Paul's* Church-yard. 1658.

TURNER, R.

WELLCOME
HISTORICAL
MEDICAL
LIBRARY

32.529

To his honoured Friend *Mr.* Richard Laford *of* London, Doctor *in* Physick.

The Author consecrates these his labours, with his Vote *of all true happiness.*

SIR,

MY Obligations being many to you, retains me a *Clyent* to your *Patronage*, to take into your *Adoption* and

Tuition this small Peece; and with your *judicious* Eye, correct my *Errataes*, and protect it against *hare-brain'd Zeal*, and *blockish Ignorance*; for I presume, in your judgment, this subject will appear to proceed from truth; for *eruditi possunt judicare*; *rudes*, *discere*; *scioli*, *neutrum*.

I should be glad, *Sir*, to be taught what herein is *amiss*, and glad I am to benefit others with these manifest truths which are not *amiss*; nor, I am sure, will not come unacceptable to any but those whose muddy Brains are possest with such *Stupidity* and

and *dulneſs*, that rather then they will take pains to ſearch into theſe *ſublime*, *ancient* and *noble Sciences*, will chuſe rather to remain in the dark and thick *foggy* miſts of *Ignorance*, in the *common Lay-ſtall* of a City: like the *Swine* that will eat the *Acorns*, but never look up to the Tree; ſo they can willingly receive the ſweet influence of the *Cœleſtial* Bodies, yet cannot endure to be acquainted with their Natures that cauſe it: but I know, *Sir*, your more noble Soul will lead you forth to the *Contemplation* of this Cœleſtial *Tempe*, where you may behold the

the divine *harmony* of the heavenly *Sphears*: this I therefore *zealously* prefer to your *Patronage*, wishing you all *accumulations* of felicity, present and future: I conclude,

Yours devoted.

To

To the Reader.

Reader,

TAke here in good part, these my pains, which I willingly bestow upon you, knowing that Subjects of this nature, are much wanting: we have many voluminous *Bulks in* Latine, *of the sublime and noble Science of Astrologie, yet the* corruption *of time, suffers them to go out of* print; *neither are they understood by every* genuine *Soul who would gladly be acquainted with these* Mysteries, *but cannot study them from any other but his Mother-tongue: I have here bestowed my pains for your good, to* collect *a* compendious Treatise, *which will sufficiently* initiate *you in the perfect and exact* Rudiments *of* Astrologie. *I have, in composing this* Treatise, *been a partaker both of* pains *and pleasure; and now to you publickly and freely, tender the* profit: *yet I would not willingly be, as formerly I have been, served as* Virgil, *when he wrote a* Verse, *and another owned it; which occasioned these lines in answer.* Sic vos non vobis, *&c.*

So

So you, not for your ſelves, poor Birds, your
Neſts do build in Trees.
So you, not for your ſelves, ye Sheep, do bear
your tender Fleece.
So you, not for your ſelves, your Honey ga-
ther, little Bees.
So you, not for your ſelves, your Necks, poor
beaſts, with Harrows ſqueeze, *T. P.*

So may I ſay, that I, not for my ſelf, but for the profit of others, have beſtowed much pains in collecting many of the choiceſt Authors which could come to my hands, both of this Art of Aſtro-logie, *and alſo of* Phyſick, *which I have rendered in the* Engliſh *tongue; ſome whereof have long ſince been publick, others will ſhortly appear.*

Farewel.

Astrological Institutions.

Of the Division of the Cœlestial Globe; how the Signes thereof are ordained and disposed; why they are onely twelve, and not more nor less; and of the nature, names and qualities of the Signes.

THey who desire to attain to the perfection of this Cœlestial Study, ought first to initiate themselves well and perfectly in the Grounds and Rudiments thereof.

To which end, it is first to be understood, that the Circle of the Zodiack is divided into twelve equal parts, called Signes, which are thus named and charactered as follow:

♈, ♉, ♊, ♋, ♌, ♍,
Aries, Taurus, Gemini, Cancer, Leo, Virgo,
♎, ♏, ♐, ♑, ♒, ♓.
Libra, Scorpio, Sagittary, Capricorn, Aquary, Pisces.

As thus you see them stand placed, so are they

opposite

oppoſite one to another in the Zodiack. As ♈ is oppoſite to *Libra*, ♍ to ♓, and ſo of the reſt. Now if a Queſtion ſhould be asked, why or what is the reaſon there are twelve Signes, and no more nor leſs? one reaſon may be given, that twelve is a more efficacious number then any other; but that not being much efficacious, another reaſon is, becauſe that all elementary Bodies are compoſed of four Elements, to wit, Fire, Aire, Water and Earth. And theſe Elementative Individuals, and all the parts of the Individuals, do conſiſt of theſe four Elements; and to every Individual there are incident three things, to wit, beginning, *medium* and end; which being multiplyed by four, make twelve.

From hence it comes to paſs, that three of theſe Signes are Fiery, three Aiery, three Earthy, three Watry; which are called Triplicities: as ♈, ♌, ♐ are Fiery Signes, therefore theſe three make the Fiery Triplicity. ♉, ♍ and ♑ Earthy, and make the Earthy Triplicity. ♊, ♎, ♒ Aiery, and make the Aiery Triplicity. ♋, ♏ and ♓ Watry, and make the Watry Triplicity.

And thus it is found out, that there are onely twelve Signes, no more nor leſs: more there could not be, becauſe every one acteth Univerſally upon the four Elements, and every one of them operateth upon the Element aſſigned and deputed to him, according to the threefold *ens*, viz. *Principium*, *Medium & Finis*. Wherefore becauſe the Signes act according to their Triplicity upon every Element, and the Elements are four onely, it is neceſſary that there ſhould be onely twelve Signes, neither more nor leſs, becauſe ♈, ♌, ♐ are

are Fiery; ♉, ♍ and ♑ Earthy; ♊, ♎ and ♒ Aiery; ♋, ♏ and ♓ Watry.

After what manner, and what Operations the Signes have upon the Elements.

Having now declared that the Signes do act and operate upon the Elements; we ſhall now ſet forth upon what Element every Signe acts, and after what manner: for ♈, ♌, ♐, becauſe they are Fiery, operate upon the Fiery Element, but after a diverſe manner.

Of Aries.

Aries operateth upon the Fiery Element, impreſſing thereinto temperate heat and dryneſs, thereby quickning and preſerving life; and is the nouriſher and beginner of the natural motion of all things Animal and Vegetable; by his heat and quickning dryneſs, cauſeth generation of Animals, and all Vegetables to germinate and ſhoot forth their Branches, Leaves and Flowers.

Of Leo.

The operation of *Leo* upon the Fiery Element, is hot and dry, remote from temperature; ſo that with it, nature beginneth to move to the diminution and abatement of the Leaves of Trees and Fruits, and to decline them to deſtruction.

Of Sagittary.

Sagittary impresseth into the Fiery Element heat and dryness, void of all temperature; thereby causing destruction of Seeds and Herbs, Leaves of Trees, and hurt to many living Creatures.

And this is the natural operation of these three Fiery Signes upon the Element of Fire their Triplicity.

Of the Earthy Triplicity, and first of Taurus.

Taurus, ♉ and ♍, which are Earthy Signes, do operate upon the Element of Earth, but also diversly; as ♉ operates upon the Earth, impressing thereinto temperate cold and dryness profitable to the Earth, causing by this temperament springing of Buds and Flowers, the generation of many sensible Species, and an augmentation of Vegetables.

Of Virgo.

The influence of this Signe worketh upon the Earth cold and dryness, hardly temperate, but tending rather to destruction; through the which although Vegetable things receive some detriment and diminution, Herbs wither, and the Leaves of Trees fall; yet is the coldness thereof not altogether exempt from temperature; for although some things perish, yet others are engendred, some Herbs begin to bud and spring again.

Of

Of Capricorn.

Capricorn impreſſeth upon the Earth cold and dryneſs, void of temperature, deſtroying Seed, Herb and Tree; ſo that nature is not moved, nor few Animals generated, and thoſe onely Domeſticks; neither do Seeds or Trees bud or grow, unleſs caſually.

Of the Signes of the Aiery Triplicity; and firſt of Gemini.

Gemini, ♊ and ♒, do alſo operate upon the Aiery Element, according to their diverſe natures; for *Gemini* affecteth with a temperate diſpoſure of heat and moiſture, comforting nature and natural heat, bringing odoriferous ſmells, and a pleaſant temperature of Air, producing Seeds to Fruits.

Of Libra.

Libra impreſſeth into the Air heat and moiſture, but ſomewhat declining it from temperature, cauſing it to be thick, groſs and mixt, and vertible to the individual Species of nature, as Seeds, Herbs, and boughs of Trees.

Of Aquary.

Aquary operateth upon the Aiery Element heat and moiſture, but untemperate, noiſome and hurtful to all Seeds and things Vegetable; bringing hurt and deſtruction thereunto.

Of the watry Signes; and first of Cancer.

Cancer, ♋ and ♓, which are Signes of the Watry Triplicity, and do diverſly caſt their ſeveral influences upon that Element.

Of Cancer.

Cancer impreſſeth upon the Watry Element coldneſs and moiſture temperate, and apt for the nutritiou of nature; having a comfortable and temperate humidity, whereby all things, both Animal and Vegetable, do live and are maintained.

Of Scorpio.

Scorpio operates upon the Watry Element, imparting thereunto coldneſs and moiſture exempt from all temperature; bringing rather corruption then generation, nutriment or preſervation.

Of Piſces.

Piſces operates upon the Watry Element by an influence of coldneſs and moiſture, exempt from temperature, inclining to the deſtruction of Animals, Seeds and Vegetables, by reaſon of the corruption which *Piſces* impreſſeth upon the water.

Thus you ſee the ſeveral influences of the Signes upon the four Elements according to their Triplicity. Now we come to their ſeveral ſucceſſive deſcription and ſignification as they follow one another in order in the Zodiack. The

The particular significations of the twelve Signes.

Of Aries.

The Lambly Ramm clad in his Golden wool
Looks back admiring to behold the bull.

Aries is a Signe of the Fiery Triplicity, by nature hot and dry, Oriental, Masculine, Diurnal, Moveable, Cardinal, Bestial, Luxurious, Intemperate and Violent: the day-House of *Mars*.

Of places, this Signe signifies hilly and sandy Grounds, unfrequented places, where Theeves seek refuge in Houses, places where Sheep and small Cattle do feed or use to be; the covering, seeling or plaistering in Houses, Stables of small Beasts, Brick or Lime-kills.

The person described by this Signe, is a dry Body, not very tall, leane, strong well-set Limbs, and lusty Bones, long Visage, black Eye-brows, a

long Neck, thick Shoulders, a brown or ſwarthy Complexion.

Diſeaſes which this Sign affects our Bodies with, are Puſhes, Wheals and Pimples in the Face, Small-Pox, hare-Lips, *Noli me tangere*, Polypus, Headach, Baldneſs, Toothach, Ringworms, Apoplexies, Megrims and falling Sickneſs.

Of Taurus.

Against him rise who with a chearfull face
Calls to ye twinns to ~~bed~~ bid them mend their Pace

The ſecond Signe ſucceſſively in the Zodiack, is *Taurus*, which is a Signe (as before is ſaid) of the Earthy Triplicity, the night-Houſe of *Venus*, Meridional, cold and dry, melancholy, fixed and Nocturnal, Domeſtical and Beſtial.

It ſignifies Sellars, and low Rooms in Houſes; low Houſes, and places where harneſs and inſtruments of Cattle are laid up; Stables of Horſes, Paſtures where no Houſes are neer; plain Grounds,

or

or places newly grub'd, wherein some Corn is sowed, neer Trees or Hedge-rows.

It describes a short, but well-set strong composed Stature, broad Forehead, great Eyes and Face, great Mouth and thick Lips, gross Hands, and black rugged Hair.

Diseases its influence causeth, are Kings Evil, Wens, sore Throats, Quinzies, Ulcers and Impostumes in the Throat, and defluxions of Rheum falling into the Throat.

Of Gemini.

Gemini, the third Signe, is of the Aiery Triplicity, the day-House of *Mercury*, is by nature hot and

and moiſt, Sanguine, Diurnal, common, a double-bodied humane Signe, Occidental, Maſculine.

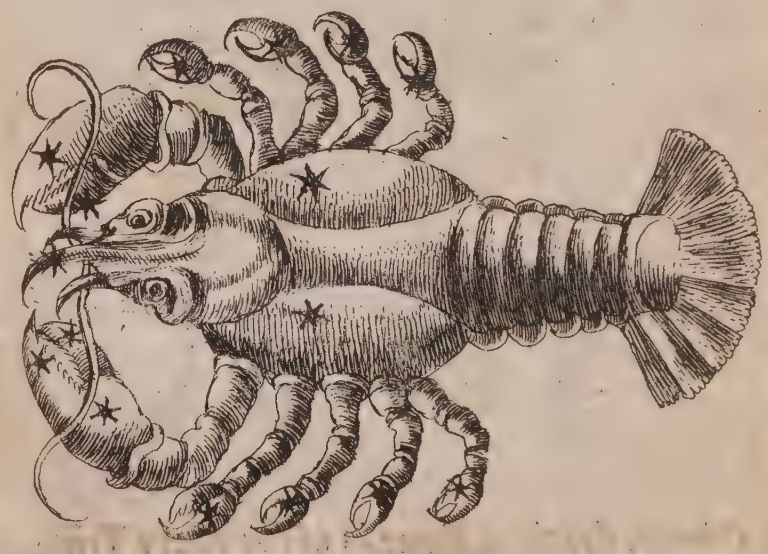
The places by this Signe ſignified, are Wainſcot Rooms, Plaiſtering, and Walls of Houſes, Halls, playing places, Mountains and hilly places, Barns, Store-houſes for Corn, Coffers, Cheſts, high places.

The perſon by him deſcribed, is a ſtraight tall Body, of a Sanguine Complexion, but dark and obſcure, long Armes, the hands and feet oftentimes ſhort and fleſhy, the hair dark, inclining to black; a ſtrong active Body, a piercing wanton hazle Eye, a good ſight, and a perfect judicious underſtanding.

Diſeaſes this Signe ſignifies, are Diſtempers in the Fancy and Braine, Windineſs in the Reynes, Infirmities in the Arms, Shoulders and Hands, corrupted blood.

The Crabb these followes and the Lyon than

Of Cancer.



This

This is the fourth Signe of the Zodiack, and of the Watry Triplicity, the House of the Moon, Septentrional, cold and moist, phlegmatique, fruitful, feminine, nocturnal, moveable, solstitial, mute and slow of voice.

The places it delights in, are the Sea, great Rivers, and Navigable Waters; places neer Rivers, Brooks, Springs, Wells, Sellars, Wash-Houses, Marsh-Grounds, Ditches, where Rushes grow, Sedges, Sea-banks, Trenches and Cisterns.

The persons by this Signe described are commonly of a short low Stature, something broad towards the Shoulders or upper parts; the Visage round, a pale sickly Complexion, the hair a sad brown, little Eyes: if a Woman, apt to have many Children.

Diseases it signifies, are all imperfections in the Breast, Stomach and Paps, Cancers in the Breast, weak Digestion, a cold Stomach, Ptisick, Salt phlegm and rotten Coughs, Hydropical Humours, and Impostbumes in the Stomach.

Of

Of Leo.

Next the Cœlestiall man not knowne by man

Leo is the fifth Signe ſucceſſively in the Zodiack, and the ſecond of the Fiery Triplicity; it is by nature hot and dry, Maſculine, Cholerick, Diurnal, Commanding, Beſtial, Barren, the Houſe of the Sun.

It ſignifies places where wild Beaſts frequent, as Woods, Foreſts, Deſerts, ſteep cragged Rocks, and inacceſſible places, Kings Palaces, Caſtles, Forts, Parks; in Houſes he ſignifies places where Fire is kept, or neer a Chimney.

It repreſents a full large Body, ſomething exceeding a middle Stature, a great head, large ſtaring or goggle Eyes, a quick ſight, narrow ſides, broad Shoulders, a dark flaxen or yellow curling Hair,

Hair, a ruddy fierce Countenance, a high ſanguine Complexion, a ſtrong, valiant and active Body.

Diſeaſes ſignified by this Signe, are ſickneſs, and pains in the Ribs, Sides and Back, Pleuriſies, Convulſions, Trembling or Paſſion of the Heart, burning Feavers, ſore Eyes, Plague, Peſtilence, and yellow Jaundies.

Of Virgo.

Libra tomes aft^s who lest time should faile
Weighs only Days & Nights in equal Scale

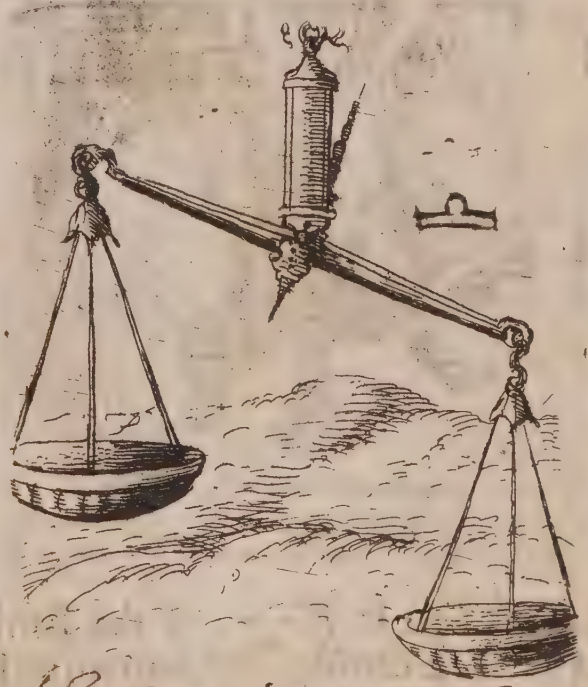
The ſixth Sign is *Virgo*, of the Earthly Triplicity; it is an Earthly, cold, barren, melancholy, feminine, nocturnal, Southern Signe, the Houſe and Exaltation of *Mercury*. The

The Places by this Signe ſignified, are Studies where books are, Cloſets, Dayry-houſes, or places where Butter and Cheeſe is kept, Corne-fields, Grainaries, Malt-houſes, ricks of Hay, Barly, Wheate or Peaſe.

It deſcribes a decent well-compoſed Body, a mean ſtature, a well-favoured ruddy Brown Complexion, black Hayr, not very beautiful, the Voice ſhrill, the Members all inclining to brevity; a diſcreet judicious well-ſpoken Perſon, ſtudious and addicted to Hiſtory.

The Diſeaſes he excites in the Body, are all diſeaſes in the Belly, Wormes, Winde-Cholick, obſtructions in the Bowels and Meſeraicks, crooking in the Guts, infirmities in the Stones.

Of Libra.



And calls the Scorpion on who in his Traine

Th

The places it represents, are Upper roomes in Houses, Chambers, Garrets, one Chamber within another. In the Fields, it signifies Ground neer Windmils, Barnes or stragling Out-houses, Saw-pits, or places where Wood is cut, sides of Hils and tops of Mountains, grounds where Hawking and Hunting is used, sandy or gravelly Fields, a pure serene and sharp Ayr.

The shape of the Body represented by this Sign, is tall, streight and slender, a sanguine Complexion, and a round beautiful Visage, usually in Age; a high Colour, the Hair smooth, long and yellowish.

Diseases it inflicts, are all infirmities in the Reyns of the Back, Kidneys, Bladder, Loynes or Haunches, as Stone, or Gravel, Heats, Ulcers, Inflammations, or weakness in the Reyns, Kidneyes, Loynes, Bladder and Back, and Corruption of Blood.

Libra or the Balance, is the day-House of *Venus*; a Signe of the Ayery Triplicity, hot and moist, Occidental, Sanguine, Masculine, Moveable, Cardinal, Humane, Equinoctial.

Of

Of *Scorpio*.

(Bears a bright fulgent star at which [illegible])

Scorpio is a Sign of the Watry Triplicity, the House and Joy of *Mars*; it is cold, watry, nocturnal, phlegmatick, Feminine, fixed, and Northern.

The places it signifies, are such as creeping venemous Beasts use, Sinks, stinking Lakes, muddy marsh Grounds, Kitchins, Larders, Wash-houses, Gardens, Orchards, Vineyards, ruinous Houses neer water.

He personates a strong able Body, Corpulent, a broad Face, a muddy duskish Complexion, the Hair dark, thick and curling; a short neck; the body hairy: subtil and deceitful persons.

Diseases ruled by this Signe, are Gravel and Stone in the Bladder, Ruptures, Fistula's, Gonorrhæa's, Piles, Ulcers in the Matrix, all infirmities in the Privie parts.

Of

Of Sagittary.

The Centaure (with his strong drawne to his eare)
Armes his keen shaft the Goat doth not appeare

This is a Signe of the Fiery Triplicity, the House and Joy of Jupiter: it is by nature hot and dry, fiery, masculine, cholerick, diurnal, common, bi-corporeal or double bodyed.

The Places it signifies, are stables or places where Horses and great Cattle are kept; it signifies hils, the highest places of Lands and grounds; upper-rooms in Houses, and places neere the fire.

The Personage and shape of Body hereby signified, is well favoured, a long visage, the Complexion ruddy like sun-burnt; chesnut coloured hair, a middle stature, and strong body.

It signifies all Diseases, Fistulaes and hurts in the thighes and Buttocks; denotes Feavers, and Blood over-heated; hurts by falls from Horses or

four-footed Beasts, by fire, heat and intempe-
rance.

Of Capricorne.

Thals Capricornus call'd who oft hinds lowres
because to quench his Starr Aquarius powres

This Signe is of the Earthly Triplicity, th
House of *Saturn*, and Exaltation of *Mars*, and
by nature cold and dry, Nocturnal, Melancho
Earthly, Feminine, Solstitial, Meridional, Mov
able, Domestick, four-footed and Cardinal.

The Places it signifies, are Oxe or Cow-stal
Calves or Sheeps-pens, and places where Shee
feed; where old Wood is laid up, Tools for hu
bandry, and sayls for Ships, or such like materi
are kept; barren, bushy, thorny or fallow Fiel
Dunghils or Laystals, dark low places in Hou
neer the ground or threshold.

The Persons signifyed by this Signe, are usua
of a low Corporature, dry Bodies, slender, lea
lo

long Viſage, little Beard, black Hair, narrow Chin, little Neck and narrow Breaſt.

Diſeaſes it ſignifies, are Leproſie, Itch, Scabb, and all Diſeaſes incident to the Knees, as ſtraynes, fractures, diſlocations, and the like.

Of Aquary.

Hus Lauer forth: next aft ſ hun be placed
Pices which of the Twelve Signes are ye last

Aquary is a Signe of the Ary Triplicity, by nature hot and moiſt, Maſculine, Weſtern, Sanguine, Diurnal, Humane, Rational and Fixed, the day-Houſe and Joy of *Saturn*.

It ſignifies Minerals, new digged Quarries of

ſtones, hilly and uneven places, Springs or Conduit-heads, Vineyards, Roofs, Eaves or the upper parts of Houſes.

It denotes a thick, ſtrong and well-compoſed Corporature, not tall; Sanguine fair Complexion.

The Part of the Body it rules, is the Legs, from the Knees to the Ankles; and all Diſeaſes incident to thoſe parts, Cramps, Winde by Melancholy coagulated in the Veins or Blood.

Of Piſces.

Piſces the Twelfth and laſt in the Zodiack, is a Signe cold and moiſt by nature, of the VVatry Triplicity, Boreal, Feminine, Nocturnal, Bi-corporeal or double bodyed, Phlegmatick and Common; an Effeminate, Idle, Sickly Signe: the Houſe of *Jupiter*, and Exaltation of *Venus*.

The

The Places signified by this Signe, are VVatry grounds and Springs, frequented with fowls; fish-ponds and Rivers full of Fish, places where Hermitages have been, Moates, VVater-mills; in Houses it signifies places neer the VVater, some VVell or Pump, or place where VVater stands.

The Corporature of Body this Signe Personates, is short, and not very handsome; the Face large, Complexion pale, Body fleshy, and somewhat inclining to crookedness.

The Diseases it governes, are all Infirmities incident to the Feet, as Lameness, Aches, Gout, Chilblaynes, cold and moist Diseases; and likewise, salt Phlegmes, Scabs, Itch, Botches, Boyles and Ulcers proceeding from putrifaction of the Blood.

You must understand that the Twelve Signes are divided into two parts, that is, every Signe hath his opposite; and *Alchabitius* calls six of them Septentrional; that is, from the beginning of the Signe *Aries* to the end of *Virgo*; and six Meridional, that is, from the beginning of *Libra* to the end of *Pisces*.

Thus you may see them here ranked in opposition, and placed one against another, with their Latine and Greek appellations and several Characters.

Septentrional.	*Meridional.*
1. ♈ Aries κριὸς	♎ Libra ζυγὸς ἢ χηλαὶ
2. ♉ Taurus ταῦρος	♏ Scorpio σκόρπιος
3. ♊ Gemini δίδυμοι	♐ Sagittarius τοξότης
4. ♋ Cancer καρκῖνος	♑ Capricorn αἰγόκερως
5. ♌ Leo λέων	♒ Aquarius ὑδροχόος
6. ♍ Virgo παρθένος	♓ Pisces ἰχθύς

Six of these Signes are said to be of Right, Direct or long Ascention, that is, from the beginning of *Cancer*, to the end of *Sagittary*; and six of short or Oblique Ascention, that is, from the beginning of *Capricorne* to the end of *Gemini*.

So that Signes of Right or long Ascention, are ♋ ♌ ♍ ♎ ♏ ♐; Signes of Oblique or short Ascention, are ♑ ♒ ♓ ♈ ♉ ♊.

Signes commanding, are ♈ ♉ ♊ ♋ ♌ ♍.

Signes obeying, are ♎ ♏ ♐ ♑ ♒ ♓.

Signes of long Ascention continue two hours or more in the Ascendent, and Signes of short Ascention doe arise some in less then an hour, some more: which you may see in the table of Houses.

The whole Zodiack consisteth of 360. degrees, and every one of these Signes thirty degrees, and every degree 60 minutes, and every minute 60 seconds.

The Signes are also divided into four parts, answerable to the four quarters of the yeer. As,

♈ ♉ ♊ to the *Vernal* or Spring-quarter, which is sanguine, hot and moist.

♋ ♌ ♍, to the *Æstival* or Summer-quarter, which is hot, dry and cholerick.

♎ ♏ ♐, to the *Autumnal* or harvest-quarter, which is cold and dry, resembling the melancholy Complexion.

♑ ♒ ♓, are attributed to the VVinter-quarter, during which time the Sun passeth through these three Signes, and is cold and moist, of the Phlegmatick Complexion.

VVe have told you at large the operations of these Signes in their Triplicity; that is thus distinguished: every three Signes which are con-

cordant

cordant in nature, doe make a Triplicity ; briefly thus :

The Fiery Triplicity, ♈, ♌, ♐, hot and dry.
The Earthly Triplicity, ♉, ♍, ♑, cold and dry.
The Aiery Triplicity, ♊, ♎, ♒, hot and moist.
The Watry Triplicity, ♋, ♏, ♓, cold and moist.
Signes moveable, are ♈, ♋, ♎, ♑.
Signes fixed, are ♉, ♌, ♏, ♒.
Signes common, are ♊, ♍, ♐, ♓.

These last four are called common, because they partake in property and nature, both with the moveable and fixed Signe, that is, with the preceding and consequent Signe.

The Signes Equinoctial, are ♈, ♎; so called, because the Suns entrance into these Signes makes the Spring and Autumn, and equalizeth Day and Night throughout the world.

Further, the Signes are divided into these several distinctions ; *viz.* Bestial or Quadrupedian, four-footed ; Fruitful or Prolifical, Barren ; Manly, Humane and Courteous, Feral, mute or slow of voice.

Bestial Signes, are ♈, ♉, ♌, ♐, ♑.
Fruitful, ♋, ♏, ♓.
Barren, ♊, ♌, ♍.
Manly, Humane or Courteous, ♊, ♍, ♎, ♒.
Feral, ♌, and last part of ♐.
Mute Signes or slow of voice, are ♋, ♏, ♓.

There is also in every Signe, Degrees of several natures, as Degrees Masculine and Feminine, Light, Dark, Smoaky, Voyd, Deep or Pitted, Lame or Deficient, and Degrees increasing Fortune ; which are all briefly comprehended in an ensuing Tae, the first Column whereof shewes the De-

ſgrees Maſculine and Feminine of every Signe ; the econd, the Degrees Light, Dark, Smoaky and Voyd ; the third Columne, the Degrees Deep or Pitted ; the fourth, the Degrees Lame or Deficient ; the fifth and laſt Columne, the Degrees increaſing Fortune : So that if a Queſtion be propoſed of a woman with childe, whether it be male or female; or in a queſtion of theevery, whether it be man or woman that is the theef ; if it ſo happen that the teſtimonies are equal of both Sexes, ſo that neither Angle, Planet nor Signe diſcover it, then have reſpect to the Degrees of the Signe the ☽ is in, and of the Signe wherein the Planet that is Significator of the Party or Thing queſited after is ; and conſider the Degree of the Cuſpe of the Houſe which ſignifies the thing queſited after, and judge thereby ; concluding, by Maſculine Degrees a Male, and by Feminine Degrees a Female party.

The Degrees Light, Dark, Smoaky, Voyd, diſcover the beauty, fairneſs, or deformity of the querent. Degrees Voyd, argue a dull and weak underſtanding. Smoaky Degrees ſignifie neither fair nor foul, but a mixt complexion, middle ſtature.

Degrees Deep or Pitted, denote a Perſon not able to ſhift for himſelf, not knowing how to help himſelf without aſſiſtance.

Azimene or Lame Degrees, diſcover ſome Lameneſs or hurt in ſome of the Members, blindeneſs, deafneſs, or ſome crooked deformity.

Degrees increaſing Fortune, ſhew that if the Cuſp of the 2. Houſe, Lord of the Second, ♃, or ⊕ be in any of thoſe Degrees, it ſignifies Wealth or increaſe of Riches to the Native or querent.

Deg.

	Deg. Masc. & Feminine.	*Deg. Dark, Light, Smoaky, Voyd.*	*Deg. Deep or Pitted.*	*Deg. Lame or Deficient.*	*Deg. increasing Fortune.*
♈	m. 8. 15. 30. f. 9. 22.	d. 3. l. 8. d. 16. l. 20. v. 24. l. 29. v. 30.	6. 11. 16. 23. 29.		19.
♉	m. 11. 21. 30. fe. 5. 17. 24.	d. 3. l. 7. v. 12. l. 15. v. 20. l. 28. d. 30.	5. 12. 24. 25.	6. 7. 8. 9. 10.	3. 15. 27.
♊	m. 16. 26. f. 5. 22. 30.	l. 4. d. 7. l. 12. v. 26. l. 22. d. 27. v. 30.	2. 12. 17. 26. 30.		11.
♋	m. 2. 10. 23. 30 f. 8. 12. 27.	l. 12. d. 14. v. 18. sm. 20. l. 28. v. 30.	12. 17. 23. 26. 30.	9. 10. 11. 12. 13. 14. 15.	1. 2. 3. 4. 15.
♌	m. 5. 15. 30. f. 8. 23.	d. 10. sm. 20. v. 25. l. 30.	6. 13. 15. 22. 23. 28.	18. 27. 28.	2. 5. 7. 19.
♍	m. 12. 30. f. 8. 20.	d. 5. l. 8. v. 10. l. 16. sm. 22. v. 27. d. 30.	8. 13. 16. 21. 22.		3. 14. 20.

	Deg: Masculine and Fem:	Deg: dark light Smoaky, voyd	Degrees deep or Pitted	Degrees lame or Deficient	Degrees increasing Fortune
♑	m. 5. 20. 30. f. 15. 27.	f. 5. d. 10. l. 18. d. 21. l. 27. v. 30.	1. 7. 20. 30.		3. 15. 21.
♏	m. 17. 30. f. 14. 25.	d. 3. l. 8. v. 14. l. 22. sm. 24. v. 29. d. 30.	9. 10. 22. 23. 27.	19. 28.	7. 18. 20.
♐	m. 2. 12. 30. f. 5. 24.	l. 9. d. 12. l. 19. sm. 23. l. 30.	7. 12. 15. 24. 27. 30.	1. 7. 8. 18. 19.	13. 20.
♉	m. 11. 30. f. 19. 0.	d. 7. l. 10. f. 15. l. 19 d. 22. v. 25. d. 30.	7. 17. 22. 24. 29.	26. 27. 28. 29.	12. 13. 14. 20.
♒	m. 5. 21. 27. f. 15. 25. 30.	sm. 4. l. 9. d. 13. s. 21. v. 25. l. 30.	1. 12. 17. 22. 24. 29.	18. 19.	7. 16. 17. 20.
♓	m. 10. 23. 30. f. 20. 28	d. 6. l. 12. d. 18. l 22. v. 25. l. 28. d 30	4. 9. 24. 27. 28.		13. 20.

A Table shewing what Member of the Body every Planet signifies in any Signe.

	♄	♃	♂	☉	♀	☿	☽
♈	*Breast* *Armes*	*Neck* *Throat* *Heart* *Belly*	*Belly* *Head*	*Thighs*	*Reynes* *Feet*	*Secrets* *Leggs*	*Knees* *Head*
♉	*Heart* *Breast* *Belly*	*Shoulders* *Armes* *Belly* *Neck*	*Reynes* *Throat*	*Knees*	*Secret Members* *Head*	*Thighes* *Feet*	*Leggs* *Throat*
♊	*Belly* *Heart*	*Breast* *Reynes* *Secrets*	*Secrets* *Armes* *Breast*	*Leggs* *Ankles*	*Thighes* *Throat*	*Knees* *Head*	*Feet* *Shoulders* *Armes* *Thighes*
♋	*Reynes* *Belly* *Secrets*	*Heart* *Secrets* *Thighs*	*Feet*	*Knees* *Shoulders* *Armes*	*Knees* *Shoulders* *Armes*	*Leggs* *Throat* *Eyes*	*Head* *Breast* *Stomack*

	♄	♃	♂	☉	♀	☿	☽
♌	*Secrets* *Reynes*	*Belly* *Thighes* *Knees*	*Knees* *Heart* *Belly*	*Head*	*Leggs* *Breaſt* *Heart*	*Feet* *Armes* *Shoulders* *Throat*	*Throat* *Stomack* *Heart*
♍	*Thighs* *Secrets* *Feet*	*Reynes* *Knees*	*Leggs* *Belly*	*Throat*	*Feet* *Stomack* *Heart* *Belly*	*Head* *Breaſt* *Heart*	*Armes* *Shoulders* *Bowels*
♎	*Knees* *Thighes*	*Secrets* *Leggs* *Head* *Eyes*	*Feet* *Reynes* *Secrets*	*Shoulders* *Armes*	*Head* *Small-guts*	*Throat* *Heart* *Stomack* *Belly*	*Breaſt* *Reyns* *Heart* *Belly*
♏	*Knees* *Leggs*	*Thighes* *Feet*	*Head* *Secrets* *Armes* *Thighes*	*Breaſt* *Heart*	*Throat* *Reynes* *Secrets*	*Shoulders* *Armes* *Bowels* *Back*	*Stomack* *Heart* *Secrets* *Belly*

	♄	♃	♂	☉	♀	☿	☽
♈	Leggs Feet	Knees Head Thighs	Throat Thighes Hands Feet	Heart Belly	Shoulders Armes Secrets Thighs	Breaſt Reynes Heart Secrets	Bowels Thighes Back
♍	Head Feet	Leggs Neck Eyes Knees	Armes Shoulders Knees Leggs	Belly Back	Breaſt Heart Thighs	Stomack Heart Secrets	Reynes Knees Thighes
♒	Neck Head	Feet Armes Shoulders Breaſt	Breaſt Leggs Heart	Reynes Secrets	Heart Knees	Bowels Thighes Heart	Secrets Leggs Ankles
♓	Armes Shoulders Neck	Head Breaſt Heart	Heart Feet Belly Ankles	Secrets Thighs	Belly Leggs Neck Throat	Reynes Knees Secrets Thighes	Thighes Feet

By this foregoing Table if you desire to know in what part of the Body a Disease is, look what Member of the Body the Significator of the sick party signifies in the Signe you finde him posited in, and in that part conclude the Disease to be.

A

A Table of the Aſpects of the Planets.

	✶	□	△	☌
Dexter	♒	♍	♐	
☿				♑
Siniſter	♊	♋	♌	
Dexter	✶	♒	♍	
♉				♏
Siniſter	♋	♌	♎	
Dexter	☿	♓	♒	
♊				♐
Siniſter	♌	♎	♑	
Dexter	♉	☿	♓	
♋				♍
Siniſter	♎	♑	♏	

	✶	□	△	☌
Dexter	♊	♉	☿	
♌				♒
Siniſter	♑	♏	♐	
Dexter	♋	♊	♉	
♎				♓
Diniſter	♏	♐	♍	
Dexter	♌	♋	♊	
♑				☿
Siniſter	♍	♒	♓	
Dexter	♎	♌	♋	
♐				♉
Siniſter	♒	♓	♈	

	✶	□	△	☌
Dexter	♑	♎	♌	
♐				♊
Siniſter	♒	♈	☿	
Dexter	♏	♑	♎	
♍				♋
Siniſter	☿	♉	♊	
Dexter	♐	♍	♑	
♒				♌
Siniſter	♉	♊	♋	
Dexter	♍	♐	♏	
♓				♎
Siniſter	♊	♋	♌	

Note that the *dexter*-Aſpects are more efficacious and powerful in virtue then the *Siniſter*; and that the *dexter*-Aſpects are contrary to the ſucceſſion of the Signes, and the *ſiniſter*-Aſpects in order according to their Succeſſion.

The Colours of the Signes.

Aries giveth white mixed with red: ♉ white mixed with citrine: ♊, white and red: ♋, green and ruſſet: ♌, red or green: ♍, black ſpeckled with blew: ♎, a dark crimſon or tawny: ♏, brown: ♐, yellow or a green ſanguine: ♑, black or ruſſet, or ſwarthy brown: ♒, a sky-colour mixed with blew: ♓, white gliſtering colour.

Colours of the Planets.

♄, Black: ♃, red mixed with green: ♂, red or iron colour: ☉, purple, yellow: ♀, white or purple: ☿, sky-colour or blew: ☽, ſpotted with white and other mixt colours.

The Deſcription, Names, Nature and Qualities of the Planets.

The Planets, or *Stellæ erraticæ*, are in number ſeven, which are called and for brevities ſake charactered as followes:

♄, *Saturn*, called alſo *Chronos*, *Phœnon*, *Falciſer*.

♃, *Jupiter*, *Zeus*, *Phaeton*.

♂, *Mavors*, *Aris*, *Pyrois*, *Gradivus*.

☉, *Sol*,

☉, *Sol, Titan, Ilios, Phœbus, Apollo, Paan, Osyris, Diespiter.*

♀, *Venus, Cytherea, Aphrodite, Phosphorus, Desperugo, Ericina.*

☿, *Mercury, Hermes, Stilbone, Cyllenius, Archas.*

☽, *Luna*, the Moon, called also *Lucina, Cynthia, Diana, Phœbe, Latona, Noctiluca, Proserpina.*

The two Nodes of the Moon, called the Head and Tayle of the Dragon, are thus charactered: The Dragons Head, ☊; the Dragons Tayle, ☋.

The Head is masculine, of the Nature of *Jupiter* and *Venus*, a Fortune; the Tayle contrary to the Head, feminine and infortunate.

Of Saturn.

Saturn:

Before we can attaine to the perfection of this Art, we must perfectly know the significations and natures of the seven Planets, and what impressions and operations they have upon our inferior Bodies. The first whereof is *Saturne*, which as *Alchabitius* saith, is a Planet by nature cold and dry, intemperate, diurnal, masculine, and operateth upon coldnes and drines: the greater infortune, a stirrer up of melancholy.

He is of colour pale or wan, like lead or sky-colour; the first and highest of the Planets, and all the other follow him in order, and therefore is the first that exercises his operation in conception immediately after the injection of the seed into the wombe, by constringing and coagulating the matter of which the conception is formed. For the operations of the fixed Stars, which are the principall Agents, we are not manifestly sensible of, but of the Planets onely, which are the secondary Agents.

He is 30. years, wanting but few dayes, passing through the twelve Signes; his middle motion being two minutes and a halfe, his diurnal motion seldome exceeding six minutes, usually 3, 4, or 5.

His greatest Latitude Septentrional, is 2. *deg.* *m.* 48. his Southern Latitude 2. *deg.* *min.* 49.

His Houses are *Capricorne* by night, and ♒ by day, wherein he rejoyceth; in *Libra* he is (and now shortly will be) exalted, and hath his fall in the opposite Signe *Aries*: he ruleth the Aiery Triplicity by day. What other Dignities he hath you shall see in the Table of Essential Dignities.

He continues retrograde 140. dayes, and is 15 dayes stationay before and after retrogradation.

His greateſt years are 465.
His greater 47.
His mean years 45. and an half.
His leaſt 30.
He ruleth the firſt and 8. hours of Saturday.
His Angel is *Caſtiel*; his Friends the ☉, ♃, and ☿; ♂, and ♀, his Enemies.

The Perſons ſignified by him, are when he is well dignified, Men of grave, ſober and profound judgment, careful in gathering and heaping together the goods of this life; in diſputing ſerious: and where a Saturnine Perſon takes affection to any one, which is very rare, he loves them with a perfect and perſevering love; and where he conceives hatred againſt any one (which oftentimes happens) he hates them with an ultimate hatred, and ſeldome or never deliſts from his hatred.

But when he is ill placed, he ſignifies a Perſon of an envious, covetous, jealous, cowardly Spirit, a lying diſſembling fellow, malitious, alwayes murmuring and grudging at others, and repining at his own condition; full of evil cogitations.

The Corporature of Body by this Planet ſignified, is of Complexion naturally cold and dry, pale, of a middle ſtature, muddy Complexion, little black eyes, looking downward, a broad forehead, black or ſad coloured hair, great ears, lowring eyebrowes, thick lips and noſe, a thin beard, broad ſhoulders, ill-favoured knees and feet, going often hitting one againſt another.

If he be Oriental, the ſtature is more ſhort and decent.

If Occidental, more black and lean, and fewer hairs: if he want Latitude, it ſhewes the Body is

more leane; if he have great Latitude, more fat and fleshy: and if the Latitude be Southerne, more fleshy; if Northerne, hairy and much fleshy: in his first station, a little fat; in his second station, fat, ill-favoured and weak. By this rule judge in all the other Planets.

The Magistery he signifies, commonly Currierss or dressers of Leather, Diggers of Earth or Colemynes, or lead, Plummers, Scavengers, Bricklayers and Brick-makers, and Labourers, or such as carry morter to Brick-layers: Dyers, Carters, Hostlers, and such clowniſh Professions.

He generally signifies Clowns, old Men, Beggers, Husbandmen, Labourers, Monks, Sectarists, Sextons of Churches; and the like.

Of the Complexion of Saturn *with* Jupiter, *and the other Planets.*

If *Jupiter* be joyned to *Saturn*, he signifies Books and Records of Eccleſiaſtical Matters Books treating of Divinity, and wherein are written Superiour and Cœleſtial Matters, as the Judgment of the Stars, aſwel Theorique as Practick Laws, and all ſubtil Arts; and the like.

If *Mars* be joyned to *Saturn*, he signifies workers in Hides of Leather whereof Shooe-ſoles are made. If *Sol* be joyned to him, it signifies Dreſſers of Hides.

If *Venus*, he signifies an operation of Leather to makes Drum-Heads, Cymbals; and all founding Inſtruments for Play and Delight.

Mercury joyned to him, signifies Parchment-

makers.

makers, dreſſing of Skins wherein writings are made for perpetual memory; as Teſtaments, Inſtruments of buying and ſelling, and the like; and Parchments wherein are written Accounts of Expences in the Houſes of noble Men, Courts of Princes, and others who will have a Remembrance kept of their Expences; Merchants Accounts, and the like.

Of Jupiter.

Alchabitius ſaith, That *Jupiter* is a Fortune, Maſculine, Diurnal, and naturally is a Significator of Subſtance, when the Subſtance is by accident, which happeneth to the Native after his birth, and that which firſt neceſſarily falleth to him: ſo is *Jupiter* alſo the ſecond Planet in order of the Planets, and the ſecond which exerciſeth his operation in Conception, in giving thereunto Life and Spirit; he is by nature Hot and Moiſt, Temperate, Aiery and Sanguine.

He is of colour bright or azure; his middle motion is 4 *min.* 59 seconds; his diurnal motion 8, 10, 12 or 14 minutes: so that he compleateth his Course through the Zodiack in 12 years.

His greatest North-Latitude, 1. 38.

His South-Latitude, 1. 40.

His Day-house is *Sagittary*, his Night-House *Pisces*: he hath his detriment in *Gemini* and *Virgo*, is exalted in *Cancer*, and falls in *Capricorn*; hee is Retrograde 120 days, and five days Stationary before, and four after Retrogradation: the beams of his Orb are nine degrees before and after any Aspect.

He governeth the North-East VVinde, ruleth the Air, the second and tenth moneth in Conception; and in Man the Liver.

His greatest years are 428.

His greater 79.

His mean 45.

His least years 12.

He ruleth the first and eighth hours of Thursday, his Angel is *Zadkiel*, his Friends all the Planets except *Mars* who is his Enemy.

VVhen *Jupiter* is well disposed, he signifies such Magisteries and Professions of Men, as belong to the Law and Justice, to judge justly and honestly: *(I doubt he is seldome such a Significator, or so dignified now adays.)* Senators, Councellours, Ecclesiastical Persons; Students, such as delight to do Judgment and Justice; and when they see any at strife or controversie, to be a means to compose it and make peace between them; always studious of good things, benigne, just, honorable; a helpee of the needy, a lover of his Friends, always desirous to do good.

But

But if *Jupiter* be infortunate, saith *Ptolomy*, the Native will be sluggish and backward to do good, practizing diabolical operations; practizing and studying Hypocrisie, loving to live solitarily, and predict things to come; addicted to Schism; careless, no lover of his Friends nor Children; refusing Conversation with Men, abasing himself to every one; unfaithful, so that none can trust him; wicked, weak and foolish in his judgment; laborious, a waster of his Estate.

He commonly signifies a tall stature, and brown complexion.

He signifies all infirmities proceeding of superfluity of Blood, as Pleurisies and Fevers; all imperfections in the Liver and Lungs, trembling of the Heart, Cramps, Quinzies, Windiness.

Of *the signification of* Jupiter, *with* Saturn *and the other Planets.*

If *Saturn* be joyned to *Jupiter*, he signifies the Native to study Negromancie, Magical Sciences, Inchantments and Exorcisms.

If *Mars* be joyned to him, he signifies a good Physitian and Chirurgion.

Sol joyned to ♃, signifies a good Controversian, one prudent in Contentions and Disputes about matters of Religion; one that well knows how to defend the true Faith, and oppose Hereticks against Faith and Arts; one that will not make a false Conclusion; a good and orderly Disputer in all things; not a Babbler.

When *Venus* is joyned to *Jupiter*, it signifies

a maker of Instruments of Musick, and one having great skill therein.

If *Mercury* be joyned to him, he signifies the Science of Arithmetick, and all things belonging to Numbers; the Science of writing, therein excelling before others; the Science of Philosophy, Astronomy, and all such Arts.

If *Luna* be joyned to him, he signifies Mariners, Navigators, Land-measurers, Geographers, Inventors of VVater-works; and the like.

Of the Planet Mars.

Next to *Jupiter* succeedeth *Mars*, the third Planet, which is Masculine, Nocturnal, hot and dry, an Infortune, Fiery, Cholerick, Intemperate, of bitter taste, the natural Significator of Brethren and Peregrinations, and hath the third operation ruling the third moneth in Conception.

He is of a shining sparkling fiery red Colour: his mean motion is 31 *deg.* 27 *min.* his Diurnal motion

motion from 32 to 44 in a day, seldome more; he passeth through the twelve Signes in one year 321 days, or thereabout.

His greatest North-Latitude 4 *deg.* 31 *min.*

His South-Latitude 6 *deg.* 47 *min.*

He ruleth the Watry Triplicity by day and night; his day-house is *Aries*, his night-house *Scorpio*; he is exalted in *Capricorn*, receives his fall in *Cancer*, and hath his detriment in *Libra* and *Taurus*; he is Retrograde eighty days, stationary before Retrogradation two or three days; before Direction two days; and after, one day.

His Orb is seven degrees before and after any Aspect.

He ruleth the VVestern VVinds.

His greatest years are 264. His greater 66.

His mean 40. least 15.

Samael is his Angel, all the Planets his enemies but *Venus*.

He ruleth the first and eighth hours of Tuesday.

Professions and qualities of men he usually signifies, are all Souldiers in general, Captains and Commanders of Armies, Smiths, and VVorkmen in Iron, as Gunners, sword and knife Cutlers, Armourers, Physitians, Apothecaries, Chirurgions, Alchymists, Taylours, Butchers, Cooks, Carpenters, VVatchmakers, Barbers, Dyers, Pirates, Catch-poles, Bailiffs, Sergeants, Theeves and Hangmen.

The Corporature of middle stature, a strong body, and large bones, but leane; a brown Complexion; ruddy high Colour; red or sandy coloured hair, apt to curle; sharp hasle piercing eyes.

As

As *Adila* saith, *Mars* giveth to man a crooked, crass or gross body, that he maketh a man a Schismatick, that is, stirreth up and soweth the seeds of Discord among men; he saith, The Martial Man hath the colour of his face red, mixed with black, that is, a brown Sun-burnt Colour; an ill favored Complexion; many times red spots or freckles in the Face; a thin Beard, and sometimes little or none, like an Eunuch, or one that is gelded.

As he is the lesser Infortune, and called by the Poets, *The God of War*, so is he the Author of Quarrels, Strifes and Contentions; and when he is fortunate and well dignified, signifies bold, confident, scornful persons; couragious, contentious, not containing themselves within the bounds of Reason; valiant, imperious, great boasters of their own Acts, not willing to obey any body, but prudent in their own affairs.

When ♂ is ill posited, he commonly signifies Theeves, Traytors, High-way-men, unconstant Persons, inhumane, treacherous, Cheaters, lovers of quarrels, frays & sedition, murderers, unthankfull persons, oppressours, neither fearing God nor Man, restless, unconstant, unquiet men, perjured Persons.

Of infirmities, he signifies burning Fevers proceeding of adust Choler, Phrensies, Cankers, burnings with Iron and Fire, overflowing of the Gall, yellow Jaundies, Madness, bloudy Flux, Pustulaes, and breaking out in the skin, Ringworms, Blisters, Plague and Plague-sores, Scars, Small-Pox, Wounds, and Diseases or Ulcers in Mens Members of generation, stone in the Reines or Bladder.

If *Saturn* be joyned with *Mars*, he signifies the Native will be very envious, and rejoyce at the

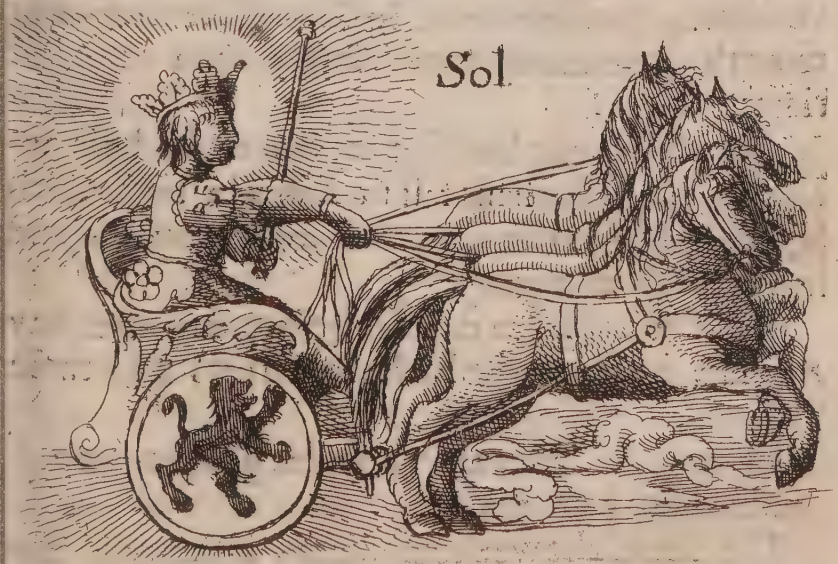
the mishap, tribulation or hurt of another; a great Sectary and lover of Discord. If *Jupiter* be joyned to him, he signifies a good Oculist and Searcher into the secrets of Nature. If *Venus*, a good Barber, a maker of Ornaments for the hair and beard, a perywig-maker.

If *Mercury*, one expert in the opening of a vein and letting of blood.

If the Moon be joyned with him, he signifies a skilful Tooth-drawer.

Dorotheus saith, That *Mars* signifies one of a piercing quick sight, proud, crafty and subtil in all his actions.

Of Sol.



The Sun is placed in the middle of the Planets, and giveth heat to all things, and light to all the other Planets; and as saith *Alchabitius*, is a Planet Masculine, Diurnal, and a Fortune by Aspect, but by a corporal Conjunction evil: by nature hot and dry,

dry, and the natural Significator of Fathers in a Diurnal Nativity: he is the fourth Planet, and his house is the fourth house, and hath the fourth operation in generation after conception, by infusing into the Child natural heat and vital spirits, and forming the official members and parts of the face: he ruleth the yellow, or colour of Gold, and delighteth in Aromatick savours; his mean motion is 59. 8. his diurnal motion sometimes 57 *m.* 16. *sec.* and sometimes more, but never above 61 *m.* 6. *seconds*: so that he passeth through all the twelve Signes in a year, making day and night, summer and winter, seed-time and harvest, so long as his motion continues, never to cease.

He never hath Latitude, but moves always in the Ecliptique; nor is he ever Retrograde, but ever direct, (unless it were in *Hezekiahs* time) but moveth sometimes more slowly then at other times.

Leo is his house both by day and night, he is exalted in *Aries*, hath his fall in *Libra*, in both which Signes he makes the days and nights equal, and hath his fall in *Aquary*.

His Orb is fifteen degrees before and after any Aspect; he loves the Eastern quarter, and those VVinds.

His greatest years are 1460. his greater 220.
Mean 69. least 19.

The day of the week he ruleth, is Sunday, the first and eighth hours thereof; his Angel is *Michael*; his enemy onely is old *Saturn*, all the other Planets his Friends.

The qualities and professions of men signified by the Sun, are Emperours, Kings and Princes, Barons:

rons, Magistrates, Gentlemen, Stewards and chief Officers of all degrees, from the highest to the lowest, of any Town, Castle or Village, where there is no greater. Gold-smiths, Copper-smiths, Brasiers, Pewterers and money Coyners.

Infirmities signified by the Sun, are trembling or palpitation of the heart, swoonings and diseases of the brain, Cankers in the mouth, falling of watry Rheums into the Eyes, stinking breath, Catarrhes, Putrid Fevers; his virtue and power chiefly ruleth in the head, brayn and heart; in man he governeth the right Eye, and in woman the left Eye.

The Solar man is commonly of a strong composure of Body, a round face, the complexion yellow, or saffron Colour; a large high forehead; a sharp sight, great goggle Eyes; yellowish hair; a ruddy Complexion; much hair on their Beards, and fleshy Bodies.

When the Sun is Significator, and well placed, he signifies high-spirited Persons, but faithful and honest minded: studious to get honour and wealth, but willingly parting from it againe; prudent, trusty, humane and affable.

But when he is ill dignified, he signifies proud arrogant disdainful men, a domineering spendthrift, dull in his judgment, and purblinde in his sight, fooliſh and unconstant in words and actions; a spender of his own estate, and a hanger upon other men, bragging of his gentility, having nothing else to crack on.

Of

Of *Venus*.

The Planet *Venus*, as *Albumaſar* and *Alchabitius* ſay, is the leſſer Fortune; a Planet by nature Feminine, Nocturnal, ſignifying Wives and Women, the natural Significatrix of Children, being Lady of the fifth houſe, which is the houſe of Children, and the fifth Planet in order; wherefore ſhe exerciſeth her Operation in the fifth moneth of Conception, compleating the Sex of Male and Female; or what Sex ſoever is conceived; perfecting the Noſe, Eye-lids, and the whole diſpoſition of the Face. A Planet ſignifying mirth, joy, pleaſure and delight; ruleth the ſpirit and ſeed of generation.

She is of colour bright and ſhining, called *Heſperus* or the Evening Star, when ſhe is Occidental, that is, ſhines in the Weſt after Sun-ſet; and *Lucifer* or the bright Morning-Star when ſhe is Oriental, that is, ſhines long in the Morning before Day.

He:

Her mean motion is fifty nine Minutes and eight Seconds, her Diurnal motion from Sixty two, to Seventy six Minutes a Day, never exceeding eighty two Minutes: her greateſt Latitude North and South, is nine Degrees and two Minutes.

Libra is her Diurnal-Houſe, and *Taurus* her Night-Houſe: ſhe is exalted in *Piſces*, receives detriment in *Aries* and *Scorpio*, and hath her fall in *Virgo*.

She governeth the Earthly Triplicity by Day; ſhe continues Retrograde about twenty four Days, and is two Dayes Stationary, before and after Retrogradation.

Her Orb is ſeven Degrees before and after any Aſpect.

Her greateſt yeers 151. her greater 82. her mean yeers, her leaſt 8. She governeth the age of Man from 14 to 28.

Her Angel *Anael*, her day *Friday*, of which ſhe ruleth the firſt and eighth hours; her Friends are all the Planets except *Saturn*.

The Profeſſions ſhe ſignifies, are generally all ſuch as make or ſell Commodities for to adorn women; as Glovers, Perfumers, Embroderers, Taylours, Upholſters, Linen-Drapers, Mercers, Silkmen, Sempſters, Muſicians, Players, Choriſters, Wives, Mothers and Maids.

Of Infirmities, ſhe ſignifies ſuch as are cold and moiſt, all diſeaſes in or about the Genital Members, Matrix and *Vulva*, Gonorrhea, or French Pox, Burſtneſs, all diſeaſes proceeding from inordinate Luſt.

She repreſents a comly Perſon, not very tall, a lovely Complexion, ſmooth brown hair, a round

Face

Face, amorous wandring Eyes, inclining to black, neat well-ſhapen body, delighting in cleanlineſs.

The Diſpoſition of the minde ſhe ſignifies when well dignified, is quietneſs, love and friendſhip; one pleaſant and merry, much addicted to merry Company and Recreations; covetous of eating, drinking and coition; amorous and Zealous in their affections, light of credit, vertuous, not miſtruſtful, but often ſuſpected and ill thought of by others without cauſe.

If ill placed, ſhe ſignifies one given to drunkenneſs and gluttony, inceſt and adultery; one of no faith, repute or credit, a looſe liver, a Sectary, Idolater or Atheiſt.

Of Mercury.

Mercury, as ſaith *Alchabitius*, is a Planet of Commixt nature, Diurnal, inclining to alter his natur

ure according to that Planet he is joyned to, and
he Sign he is in: if he be joyned to a good Pla-
et, that which he effecteth is good; if to an evil
lanet, he effecteth evil: if he be joyned to a
aſculine Planet, he is ſaid to be Maſculine; if to a
œminine Panet, Fœminine; if to a No-
urnal Planet, Nocturnal: if he be joyned
a Diurnal Planet, he is ſaid to be Diur-
l; but by his own nature he is ſaid to be cold
d dry, melancholy: amongſt the Elemen:s, he
les the Water; of Humors, the mixt: he rules
e Animal Spirit, the ſixth month in Conception,
Author of Craftineſs, Subtilty and Perjury.

He is the leaſt of all the Planets, and by reaſon
his propinquity to the Sun, is ſeldom ſeen, being
ver diſtant from him above twenty ſeven De-
ees. He is of a dark Silver colour.

His mean motion is 59 *min.* 8 *ſec.* ſometimes he
oveth one degree and forty minutes in a day;
is twenty four dayes Retrograde, and Stationary
e day, before and after.

His greateſt South-Latitude is 3 *deg.* 35 *min.*
greateſt North-Latitude 3 *deg.* 33 *min.*

Gemini is his Day-Houſe, and *Virgo* his Night-
ouſe; he is exalted in *Virgo*, receives detriment
Sagittary and *Piſces*, and his fall in *Piſces*.

He ruleth the Aiery Triplicity, by Night; ſtir-
h up windy boiſterous Weather.

His Orb is 7 *deg.* before and after any Aſpect:
greateſt years are 450. his greater 76. his mean
. his leaſt 20.

His Angel is *Raphael*, he ruleth *Wedneſday*, the firſt
l eighth hours thereof. His Friends are *Iupiter*,
nus and *Saturn*, all the other Planets his Enemies.

Of Professions he signifies generally all Learn
Men, Mathematicians, Astrologians, Studen
in Philosophy, Merchants, Secretaries, Scrivene
Diviners, Engravers, Poets, Attorneys, Advocat
Stationers, Printers, Sollicitors; sometimes Thiev
and unlearned Sectaries, Grammarians, Tailo
Messengers, Carriers, Footmen.

He naturally signifies all diseases and infirmit
of the Mind; Magnanimity, in little regarding
esteeming great things; and Pusillanimity, in m
nifying little things of no value. Fearful imagi
tions, fantastical thoughts, unquietness of Mi
Madness, all diseases of the Brain; Stammering
imperfections of the Tongue, lightness or gid
ness of the Head, Dumbness, Vertigoes, Lethar
and giddiness in the Head; Ptisick, Hoarseness,
Coughs, all defects in the Memory and Und
standing.

Of the form or figures of Men, as *Messala* sa
Mercury signifies a man having a colour neit
very white nor very black, having a high Forehe
long Face, long Nose, fair Eyes not quite bl
thin Beard, and that black, long Fingers, the
of the head a browniſh black, the Body strai
spare and tall.

He partaketh of the influence of that Plane
is in Aspect with; as if he be in Aspect with ♄, t
he is more heavy; if with ♃, more temperate; w
♂, more rash and hasty, then he signifies the Na
to have good skill in Martial Weapons; if he b
Aspect with ☉, he is more Gentile; with ♀, m
jesting; and with the ☽, more swift.

If *Mercury* be fortunate, his goodness and
tune will be according to the goodness and fort

of that Planet which fortunates him, and according to the nature of that place wherein he is well disposed.

And when *Mercury* is evil and infortunate, his malice will be according to the nature of that Infortune that infortunates him; and according to the nature of that place wherein he is posited.

If he be well dignified, he signifies a good Orator, a politick ingenious Person, Eloquent, a good Disputant, Logician or Rhetorician; studious of occult Sciences; desirous of forraign Travel, successful in Merchandize.

But when ill placed, he represents a person subject to pratling without sence or reason, a false tale-Carrier, Lyar, Boaster, Busibody, studious in wicked and unlawful Arts; given to Thievery, pretening or bragging of great knowledge, but having one; unconstant and wavering, all words without judgement.

Of the Moon.

The Moon is the loweſt of all the Planets, a
is, as *Albumazar* and *Alchabitius* ſay, a Fortu
Fœminine, Nocturnal, and by nature cold and mo
Phlegmatick, and is the ſignificator of Mothers. S
is the ſwifteſt in motion, paſſing through the Zo
ack every month, *viz.* in 27 dayes, 7 hours,
minutes, or thereabout.

Her mean motion is 13 *deg.* 10 *min.* 36 *ſec.*
24 hours, ſometimes more and ſometimes le
but never exceeding 15 *deg.* 2 *min.* in twenty fo
hours.

Her greateſt North-Latitude is 5 *deg.* 17. *min.*

Her greateſt South-Latitude is 5 *deg.* 12 min.

The Sun and Moon are never Retrograde, b
ſometimes more ſlow in motion then at oth
times.

S

She ruleth the Earthly Triplicity by night: the onely house of *Luna* is *Cancer* by day and night; he is exalted in *Taurus*, and hath her fall in *Scorio*, and her detriment in *Capricorn*; she goveneth the seventh moneth in Conceptions.

Her Orb is twelve degrees before and after any aspect. Her greatest years 320. greater 108. mean 66. least 25.

Her Angel is *Gabriel*, her day of the week is Munay, whereof she ruleth the first and eighth hours.

Saturn and *Mars* are her Enemies, the other planets her Friends.

When she is joyned with *Saturn*, she stirreth o cold; *Aries* with *Jupiter*, serene clear weaher; with *Mars*, winds and red Clouds; with e Sun, hot or cold, moist or dry, according to e season and time of the year; with *Venus* and *Mercury*, winde and rain.

The qualities she naturally signifies, are all Woen in general, common and vulgar people, Trallers, Pilgrims, Sea-men, Fisher-men, Brewers, apsters, Ale-wives, Drunkards, such Women as y Commodities in the Streets, as Oyster-wives, d the like Bilings-gate-stuff.

She signifies the quality of the minde, according her Commixture with the other Planets; for she be joyned to a good Planet, the quality of e mind of the Native signified by her, will be od; if she be joyned to an evil Planet, she opees the contrary.

Of Infirmities, she signifies the Falling-sickness, d all Species and kinds thereof, as Convulsions, rfets, Apoplexies, Palsie, Cholick, pain in the lly and left Side; Infirmities in the Stones,

Bladder and Privities, Dropsies, Fluxes, Gout, Sciatica, VVounds, Kings Evil, Small-Pox, Measels, Infirmities in the Eyes, Lips and Tongue, and all Diseases proceeding from cold and moist Rheumatick Causes.

Commonly if well posited and dignified, the Moon signifies an ingenious Person, a lover of Studies and Arts, a delighter in curiosities and rarities; but not fixed, nor caring to live long in a Place, often shifting or removing his habitation, of a soft tender body, a lover of peace and quietness.

But when she is ill placed, she signifies a drunken idle Sot, a Sloven, delighting in a base beggerly condition, careless and without forecast, but always repining at his present condition, be it good or bad.

The Corporature usually signified by the Moon is a fair stature, a corpulent flegmatick body, round face, great big eyes; much hair, but altering the colour thereof; inclineable to the nature of the Planet she is joyned to; usually one Eye bigger then the other.

Of the Dragons Head ☊, and the Dragons Tayl ☋.

The Dragons Head is naturally a Fortune, and
y nature Masculine, but sometimes by accident
n Infortune; he is of the nature of *Jupiter* and
enus; wherefore he signifies augmentation and
ncrease of substance, dignity and good fortune:
is the proper nature of the head to encrease for-
une; but when he is with good Planets, he en-
reaseth their fortune, and when joyned with ill
lanets, he augmenteth their malice, and then is
n ill Fortune accidentally.

The

The Tayl of the Dragon is naturally evil, Feminine by nature; but a Fortune sometimes by accident, and is composed of the nature of *Saturn* and *Mars*; it signifies diminution, dejection, poverty, ill fortune, and decrease of all good. And some Philosophers say, that the property of the Dragons Tayl is to diminish; which if it be with the Fortunes, it abates and diminishes their fortune; and with the Infortunes, abates their malice, and there is a Fortune by accident: from whence it is said That the Dragons Head is a Fortune with the Fortunes, and is evil with the evil; and that the Dragons Tayl is evil with the good, and good with the evil Planets.

What Plants, Stones, Minerals, Animals and Vegetables each Planet governs, are omitted here being particularly intended for another Treatise, wherein their nature, and what Planet they are severally under, shall be fully treated of.

Of the Aspects, Configurations, Fortitudes and Debilities of the Planets.

An Aspect is a certain distance of the Planets or Stars one from the other in the Zodiack, whereby they either help or hinder, prosper or afflict each other; for by good Aspects they assist, in evil hurt; they are thus called and charactered.

☌, Conjunction.
✶, Sextile.
□, Square or Quadrant.
△, Trine.
☍, Opposition.

The

The first Aspect in the Zodiack is a Sextile, which is a sixth part of the Zodiack, containing two Signes or sixty degrees, and is an Aspect of imperfect love.

A square Aspect compriseth ninety degrees, or three Signes, that is, a fourth part of the Zodiack, and is an Aspect of imperfect hatred.

A Trine Aspect is when Stars or Planets be distant each from other a third part of the Zodiack, that is, four Signes, or one hundred and twenty degrees, and is accounted an Aspect of perfect love.

Opposition is when Stars or Planets possess the opposite parts of the Zodiack, that is, be distant six Signes, or one hundred and eighty degrees; this is an Aspect of perfect hatred.

You are to consider, as we have noted before in the Table of Aspects of the Signes, that Aspects are twofold, *dexter* and *siniſter*; the *siniſter* Aspects go according to the succession of the Signes; and the *dexter* contrary to the succession of the Signes: and observe that a Planet in the *dexter* Aspect is of more power then a Planet in a *siniſter*.

A Conjunction cannot properly be termed an Aspect, because the Planets in Conjunction have no distance each from other, but are in one Signe and degree of the Zodiack: and it is called, A Partile or true Conjunction, when the Stars and Planets are found placed both in one degree and minute, or when one aspecteth another, and casteth the Centre of his beames to the degree and minute of the other; otherwise it is said to be a ☌ Platick. For Example: The Sun in the first degree of ♈, and ♄ in twelve degrees of the same Signe, in this respect the Sun and *Saturn* are said to be in Conjunction Platick.

The

The signification of Aspects.

Jupiter and *Venus* are good Planets, and Fortunes.

Saturn and *Mars* evil Planets, and Infortunes.

Sol, *Mercury* and *Luna*, are indifferent.

A Conjunction of

- Good is good, as Conjunction of *Jupiter* and *Venus*.
- Evil is evil, unless it be in a Revolution, for then they say, The Conjunction of the evil in respect of the temperament of their qualities is good, as the Conjunction of *Saturn* and *Mars*.
- Indifferent Planets is indifferent, unless of the Luminaries, which is always evil.
- Good and evil is evil for the most part, as Conjunction of *Jupiter* and *Saturn*; nevertheless this ought to be discerned according to the nature and disposition of the Planet surmounting in the Figure.
- Good and indifferent is good, as Conjunction of *Jupiter* and *Luna*.
- Evil with the indifferent is evil, as a Conjunction of *Saturn* and the Moon.

Aspects and applications continue while they be within their Orbs. Aspects

Aſpects of the fixed Stars of the firſt Magnitude, contain ſeven degrees thirty minutes.

Aſpects of the fixed Stars of the ſecond bigneſs, contain ſix degrees thirty minutes.

Aſpects of the fixed Stars of the third Magnitude, contain three degrees thirty minutes.

The Orbs of	*Saturn*	contain	9 *deg.*	before and after any Aſpect.
	Jupiter		9 *deg.*	
	Mars		8 *deg.*	
	Sol		15 *deg.*	
	Venus		7 *deg.*	
	Mercury		7 *deg.*	
	Luna		12 *deg.*	

Good Aſpects are △ and ✶, which if they be of

- Good are good, as *Jupiter* and ♀.
- Evil are not evil, as *Saturn* and ♂.
- Indifferent are good, as *Mercury* and *Luna*.
- Indifferent and good, are good, as *Jupiter* and *Luna*.
- Indifferent and evil, are not evil, as *Mercury* and *Saturn*.
- Good are not evil, as *Jupiter* and *Venus*.

Evil Aſpects are □ and ☍, which if they be of

- Evil are evil, as *Saturn* and *Mars*.
- Indifferent are not ill, as *Mercury* and *Luna*, except the Lights.
- Indifferent and good, are not ill, as *Mercury* and *Jupiter*.
- Indifferent and ill are ill, as *Mercury* and *Saturn*.

Ap-

Application is, when a lighter Planet approacheth so near a ponderous, that his Rayes do extend, as if *Jupiter* were in the first degree of *Taurus*, and *Saturn* the ninth, here *Jupiter* applies to *Saturn*, and seeks his Conjunction.

Separation is, when one Planet hath been joyned to another Planet, and is after elonged by the quantities of the degrees of their Orbs; as if *Saturn* and *Mars* were in the tenth degree of *Aries*, and afterwards *Mars* should come to the eighth degree of *Taurus*, here *Mars* is separated from *Saturn*.

Or therwise, *separation* is when a lighter Planet departeth from a heavier, though it be but one minute.

Prohibition is, when three or more Planets be in one Signe and divers degrees, then the Planet in the midst hindereth the other that is in fewer degrees, that he cannot come to the Conjunction of the heavier Planet till the other passeth him; as if *Saturn* were in the twenty second degree of *Scorpio*, and *Jupiter* in the thirteenth degree of the same, and the Moon in the eighteenth degree of the same Signe, here *Jupiter* seeketh to be joyned to *Saturn*, but the Moon being betwixt them both, prohibiteth.

Prohibition is also taken in this respect, VVhen two Planets shall be in one Signe, and the lighter would come to the Conjunction of the heavier, but another Planet being joyned to the heavier before by Aspect, prohibiteth the Conjunction of the Planet that is in one Signe with him, insomuch that the degrees of the Planet aspecting, is nearer then the degree of the Planet in the same Signe, otherwise

otherwise it would have fallen out to the contrary.

EXAMPLE:

Saturn in twelve degrees of *Virgo*, and *Mars* in eight degrees of the same Signe, and *Iupiter* casting a Trine Aspect to the tenth degree of *Virgo*, here *Iupiter* aspects *Saturn*, and prohibits the conjunction of *Mars*: but if *Mars* should be in the eleventh degree of *Virgo*, then he should be in Conjunction with *Saturn*, and hinder the Aspect of *Iupiter*.

Translation of light is also of two kindes; first, when a light Planet is separated from a ponderous, and after joyned to another, then doth he carry the nature of him from whom he is separated, to the other, to whom he is joyned.

Translation of light is also, when a light Planet is joyned to a ponderous, aspected of another, then the ponderous Planet transferreth the nature of the lighter to to him with whom he is joyned; as, if the Moon should Aspect *Iupiter*, and *Iupiter Saturn*, here *Iupiter* transfers the light of the Moon to *Saturn*.

Giving of Vertue is, when the Planets be so disposed, that one is not joyned by Body or Aspect with some other, but both are joyned to a third Planet; then what place that third Planet aspecteth, he will project both their Vertues thither; and if any planet be found therein, to him will he give both their lights.

EXAMPLE:

Let *Sol* be in *Capricorne*, *Venus* in *Pisces*, and in no

no Aſpect, and *Mars* in *Cancer*, aſpecting *Sol* by Oppoſition, and *Venus* by a Trine; here *Mars* receives the light of the Sun and *Venus*, and returns their lights to ſuch places of the Zodiack, as his own Beams be in, that is, *Virgo*, *Libra* and *Scorpio*; for *Mars* ſo placed, will behold *Virgo* by a Sextile, *Libra* by a Quartile, and *Scorpio* by a Trine.

Pulſation or miſſion of nature, is when any Planet is joyned by Aſpect to the Lord of the Signe, Exaltation, Triplicity, Term or Face wherein he is placed; for then he ſendeth his nature to the Lord which ſhall have ſuch dignities; as if *Sol* were in *Capricorn* aſpecting *Saturn* in *Virgo*, then through his ſite in the Houſe of *Saturn*, he ſendeth his nature to *Saturn*.

Alſo when a light Planet ſhall be in his own Houſe, Exaltation, Triplicity, Term or Face, and Aſpect a heavier Planet then himſelf, having no dignities, then he is ſaid to ſend his nature to the more ponderous; and the weaker the inferiour Planet is, the ſtronger will the Pulſation be.

Reception is, when a Planet is found in his own dignities, aſpecting another which hath dignities in the ſame place, as *Sol* in *Aries*, and *Mars* in *Leo* there is a mutual reception, for *Sol* is in the Houſe of *Mars*, and his own Exaltation, and *Mars* in the Houſe of *Sol*.

Effrenation is, when an inferiour Planet approacheth to the Conjunction or Aſpect of a ſuperiour, and before he attains the Conjunction or Aſpect of the ſuperiour Planet, becomes Retrograde.

As *Venus* in five degrees of *Virgo*, and *Saturn* in twelve degrees of the ſame Signe; and before *Ve-*

nus

nus can attain to the Conjunction of *Saturn*, she goes Retrograde, and is affrened from the Conjunction of *Saturn*.

Fruſtration is, when a light Planet goeth to the Conjunction or Aſpect of a ponderous, and before the light Planet is joyned to the heavy Planet, the ponderous entereth into another Signe, where the Beams of another planet is, to which he is joyned; and by that means the Conjunction of the light Planet with the ponderous is fruſtrated.

Cazimi is a Planet ſaid to be in the Heart of the Sun, that is, when it is within ſixteen minutes of the Sun, in reſpect both of Longitude and Latitude.

Increaſing in light is, when a Planet is departing from the Sun, or the Sun from him.

Increaſing in number is, when the equation of the Centre is added to the mean motion of the Augment, diminiſhed on the contray.

Peregrine is, when a Planet is found out of all his eſſential dignities, as *Saturn* in the ſixth degree of *Aries*.

Savage is, when a Planet is in a Signe, and not aſpected of another.

Abſciſſion of light is, when a light Planet goeth to the Conjunction of a ponderous, but before he obtaine thereunto, the ponderous Planet joyneth to a more ponderous Planet then himſelf, then doth the more ponderous Planet cut away the light of other ponderous, from the inferiour or light Planet, as *Mars* in ſix degrees of *Aries*, *Iupiter* in nine, and *Saturn* in ten; here *Mars* goes to the Conjunction of *Iupiter*, and *Iupiter* to *Saturn*; but before *Mars* is joyned to *Iupiter*, *Iupiter* is joyned to *Saturn*, and *Saturn* cuts away the light of *Iupiter* from *Mars*.

Col-

Collection of light is, when two or more Planets be joyned to one, then he collecteth their light, and receiveth their nature.

Haiz is when a Masculine Planet in the day-time is in a Masculine Sign and quarter above the earth, and in the night under the earth; likewise a Fœminine, by night in a Fœminine Signe and quarter above the earth, and by day under the earth. And note that a Planet in his Haiz, is as if he were in in his House.

A Planet is *Combust* while he is within fifteen degrees of the Sun.

A Planet is said to be *Oppressed*, when he is within twelve degrees of the Sun.

Void of Course, is when a Planet is separated from a Planet, and not joyned to another during his residence in that Signe.

A Planet is said to be in *light*, when a Diurnal Planet shall be significator by day, and a Nocturnal Planet by night.

A Planet is *Direct*, when he goeth according to the succession of the Signes.

Retrograde, when he goeth contrary to the succession of the Signes.

Besieged, is when a Planet is between two other Planets, and before he be quite separated from the one, be joyned to the other; which is good, if the obsession be by good Planets, or else the contrary.

A Planet is said to be *Swift of Course* or motion, when he goeth more then his mean motion in 24 hours.

Slow of Course or motion, when he goeth less then his mean motion in 24 hours.

A

A Table of the mean motions of the Planets.

		degr.	*min.*	*sec.*
The mean motion of	♄	0	2	1
	♃	0	4	59
	♂	0	31	27
	☉	0	59	8
	♀	0	59	8
	☿	0	59	8

The Fortitudes and Debilities of the Planets.

FORTITUDES.	DEBILITIES.
he first or tenth House.	The twelfth House.
he seventh or fourth House.	Eighth House.
he ninth House.	Sixth House.
eventh or fifth House.	The second House.
hird House.	In detriment.
ouse.	Oppreſt.
altation.	Combuſt.
riplicity.	Beſieged of the Infortunes.
ce.	Application to an Infortune.
Cazimi.	Conjunction with an In-
onjunction by Body with a Fortune.	

Application to a Fortune by a Trine.
Application to a Fortune by a Sextile.
Reception.
Joy in the Signe.
Joy in the House of the Figure.
Degrees increasing Fortune.
Degrees conformable in Sex.
Orientality of the three superiour Planets.
Occidentality of the Inferiours.
Haiz.
Conformity of the quarter.
Ductory.
Direct.
Swift of Course.
Encreased in light.
Increased in number.
Ascending to the Auge.
Ascending to the North.
Conjunction with a fixed Star of the nature of a Fortune.
Besieged of the Fortunes.
fortune.
Opposition with an I fortune.
Conjunction with a fi ed Star of the natu of an Infortune.
Peregrine.
Void of Course.
Savage.
Degrees void.
Occidentality of three superiours.
Orientality of the in riours.
Contrariety of Haiz.
Retrograde.
Slow in motion.
Diminishing light.
Diminishing number.
Descending from Auge.
Descending to the So
Conjunction with ☌.
In the Combust way.
In the place of an clipse.
The ☽ in the latter grees of a Signe.
The ☽ going to C bustion.

Succedent. Ang

The Eleventh House, called *The good Spirit* or *Angel*, is the house of hope, signifies friends, counsel, company, the legs. Consign. ☉.

The Twelfth House, called also *The evil Spirit*, signifies secret enemies, prisons, sorrow, misery, witchcraft, great beasts, the feet. Consign. ☿.

Cadent.

The Order, N
O
TWELV

The Orb or light of { ♄ ♃ ♂ ☉ ♀ ☿ ☽ }

The First House is called *The Horoscope* or Ascendent: it signif. mans life, constitution, head, face, eys, ears and nose. Consignificator ♄.

East-Ang.

The fourth Hou
signifies fathe
dations, tre
culture,
breast,
riff.

The third House signifieth brethren, sisters, short journeys, kindred, hospitality: shoulders, arms, hands. His Consignificator ♂.

Succedent.

The Second House, called *The infernal gate*, signifies substance, riches, moveables, and all gain: the Neck. Consignificator ♃.

Cadent. I

Place this be

Cadent.

The Ninth House hath signification of piety, verity, Sects of Religion, long journeys, dreams, divinations, the buttocks. Consignif. ♃.

f- agi- ; the icator ♂.

The Eighth House signifies the kind of death, and goods of the dead, occult faculties, fears and deadly poyson : bladder & privities. Consignif. ♄.

Succedent.

West-Ang.

Cadent.

The Sixth House, called also *The house of evil fortune*, signifies sickness, servants, small cattel: the belly and intestines. His Consignificator is ☿.

nd Qualities

USES.

before and after any Aspect.

The 7th House or *West Angle*, signifies wives, open enemies, mariage, contentions : the bowels, secrets, and thighs. His Consignificator ☽.

Imum Cœli, gs, foun-, agri- bles d-

The 5th House named *Good Fortune*, signifies children, ornaments : the stomach, liver, heart, nerves, sides and back. Consignif. ☌

Succedent.

8 and 69.

A Table of the Essential Dignities of the Planets, according to *Ptolomy*.

Signes.	Houses of the Planets.	Exaltation	Triplicity of the Pla Di. Noc.	The Terms of the Planets.							The Faces of the Planets.												
♈	♂ D	☉ 19	☉ ♃	♃ 6	♀ 8	☿ 7	♃ 14	♀ 21	♂ 26	♄ 30	♂ 10	☉ 20	☿ 30	♀ 30	♃ 30	♂ 30	♄ 30	☉ 30	☽ 30	♀ 30	♃ 30	♂ 30	♄ 30
♉	♀ N	☽ 3	♀ ☽	♀ 6	☿ 8	♃ 7	♀ 15	☿ 22	♄ 26	♂ 30	☿ 10	☽ 20	♃ 30	☿ 30	♂ 30	♄ 30	♂ 30	☽ 30	♃ 30	♂ 30	♄ 30	☉ 30	☽ 30
♊	☿ D	☊ 3	☿ ☉	☿ 6	♀ 8	♃ 7	☿ 14	♃ 22	♂ 25	♄ 30	♃ 10	☿ 20	♂ 30	♃ 30	♄ 30	☉ 30	♂ 30	☿ 30	♄ 30	☉ 30	☽ 30	♀ 30	♃ 30
♋	☽ N	♃ 15	♀ ☽	♂ 6	♃ 8	♀ 7	♂ 14	♀ 21	♄ 25	♂ 30	♀ 10	♃ 20	☽ 30	♀ 30	♂ 30	♄ 30	☽ 30	♃ 30	♂ 30	♄ 30	☉ 30	☽ 30	♀ 30
♌	☉ D		☉ ♃	♂ 6	♃ 8	♀ 7	♂ 14	♃ 22	♂ 25	♄ 30	♂ 10	☉ 20	☿ 30	♀ 30	♃ 30	♂ 30	♄ 30	☉ 30	☽ 30	♀ 30	♃ 30	♂ 30	♄ 30
♍	☿ N	☿ 15	☿ ☽	☿ 6	♀ 8	♃ 7	☿ 14	♀ 21	♄ 26	♂ 30	☿ 10	☽ 20	♃ 30	☿ 30	♂ 30	♄ 30	♂ 30	☽ 30	♃ 30	♂ 30	♄ 30	☉ 30	☽ 30
♎	♀ D	♄ 21	♄ ☿	♄ 6	☿ 8	♃ 7	♄ 14	☿ 21	♃ 25	♂ 30	♄ 10	♂ 20	☉ 30	♀ 30	♃ 30	♂ 30	♄ 30	☉ 30	☽ 30	♀ 30	♃ 30	♂ 30	♄ 30
♏	♂ D	☉ 19	☉ ♃	♃ 6	♀ 8	☿ 7	♃ 14	♀ 21	♂ 26	♄ 30	♂ 10	☉ 20	☿ 30	♀ 30	♃ 30	♂ 30	♄ 30	☉ 30	☽ 30	♀ 30	♃ 30	♂ 30	♄ 30
♐	♃ N	♃ 3	♃ ☿	♃ 6	♀ 8	☿ 7	♃ 14	♀ 21	♂ 26	♄ 30	♃ 10	☿ 20	♂ 30	♃ 30	♄ 30	☉ 30	♂ 30	☿ 30	♄ 30	☉ 30	☽ 30	♀ 30	♃ 30
♑	♄ D	♂ 28	♂ ☽	♂ 6	♃ 8	♀ 7	♂ 14	♃ 22	♂ 25	♄ 30	♀ 10	♃ 20	☽ 30	♀ 30	♂ 30	♄ 30	☽ 30	♃ 30	♂ 30	♄ 30	☉ 30	☽ 30	♀ 30
♒	♄ N	♄ 28	♄ ☿	♄ 6	☿ 8	♃ 7	♄ 14	☿ 21	♃ 25	♂ 30	♄ 10	♂ 20	☉ 30	♀ 30	♃ 30	♂ 30	♄ 30	☉ 30	☽ 30	♀ 30	♃ 30	♂ 30	♄ 30
♓	♃ D	♀ 27	♀ ☉	♀ 6	♃ 8	♀ 7	♀ 14	♂ 20	♀ 27	♄ 30	♂ 10	♀ 20	♃ 30	♂ 30	♄ 30	☉ 30	♂ 30	☿ 30	♄ 30	☉ 30	☽ 30	♀ 30	♃ 30

Of the twelve Houſes, and their ſignifications.

The whole Heaven is Aſtronomically divided into four quarters by the Meridian and Horizon, by whoſe common interſection paſs four Circles, ſo that each quarter is divided into three parts, which makes the twelve Houſes.

The Horizontal Circle alſo divideth the Sphere into two parts, cauſing one half, or ſix Houſes, to be above the Earth, that is, the 12, 11, 10, 9, 8 and 7; and the other ſix Houſes under the Earth, that is, the Aſcendent, 2, 3, 4, 5 and 6 Houſes: which Houſes are alſo divided into Angles, Succedent and Cadent Houſes, as you may ſee, with their natures, in this following Scheme.

L ſohy-q ſyh ſoo zohl mhya ew.

Of the signification of the Planets in the Houses, beginning from the twelfth House, and so backward to the first; shewing what the Planets operate in every House in Nativities or Questions.

First of the twelfth House.

If a Nativity be shown you, or a Question be proposed concerning gaine; and thereupon you finde the Lord of the twelfth in the first House, it signifies that the Native or Querent shall gaine by his Familiars, or by something signified by the twelfth House.

And if he be in the second House, it signifies the Native or Querent shall make some short journey in hope of profit; or shall go to some absent Friend or Kinsman upon that account.

If the Lord of the twelfth be in the third House, of what thing soever the question is, it signifies that thing to be hid, or secretly absconded either in the House, or some ground adjoyning.

If he be in the fourth House, his whole signification will be about Children or the like. And if the question be of a short Journey, it signifies that the Journey will not prove pleasing, but contrary unto him, not producing him any good. The same you may say will happen to the Native in progress of time.

And if he be in the fifth House, and the question be of any absent partie, it signifies that he is in

the hands of some, who are, or sometimes were Servants unto him, and now are secret Enemies.

If he be in the sixth, and the question be of any one absent, it signifies he is in the hands of his Enemies, or of Theeves, Robbers, Slaves or Stipendiaries.

If he be in the seventh House, and the question be of an absent person, it signifies he is dead or sick of some mortal disease.

But if you finde him in the eighth house, it signifies the party quesited after is distant far off, in some long Journey, or that some Clergy-man or religious person detaines him against his will.

If he be in the ninth House, judge that the absent party is in the hands of some potent person, or that his Mother causeth him to stay against his will.

But if he be in the tenth House, it signifies he is in some place well accommodated, and with his Friends, and them that love him.

If he be in the eleventh, it may be said, He is not in a good condition, but that he is in the hands of some of his Enemies, who for envy would do him some hurt without cause; or that he is in trouble and straights, or in prison.

Of the eleventh House and his Lord.

If the Lord of the eleventh House be in the twelfth, and the question be of gaine, it signifies the thing shall be gained; but in the absence of the Querent, by his Familiars or equals.

And if he be in the first, and the question

con

concerning a short Journey, it signifies that Journey shall be profitable and gainful.

If he be in the second House, and the question be of any thing hid, it signifies it shall come to the hands of the Querent: say the same of an immoveable thing. And if the question be of Parents and Elders, it signifies their Estate to be according to the nature of the Planet.

If he be in the third, and the question be concerning Children, it signifies them to be good, and joy and comfort to come from them.

And if he be in the fourth, and a Nativity or Universal question, it signifies the Native or Querent to be subject to anger, laborious, and involved in Infirmities.

If it be any particular question, it signifies to the Querent loss of his small Cattle, Servants, or the like.

If he be in the fifth House, he signifies the Native will be litigious, but to have the worst; and the same will also be the Querent. But if the Significator be *Venus*, it signifies he shall contract matrimony with fair Women. If *Jupiter*, it signifies he shall have good Companions, and good fortune in Merchandise. If any of the other Planets, it shall happen according to his Disposition: for if he be well disposed, it signifies good; if ill dignified, it portends evil: and it signifies privation or loss of his goods.

If he be in the sixth House, and be any of the aforesaid evil Planets, it signifies death to the Querent; and if it be a Nativity, it shall signifie him to dye an evil death: but if it be *Jupiter*, *Sol* or *Venus*, it shall signifie gaine because of some dowry

or portion, or the occupation of some goods. But if it be *Mercury* or the Moon, and the question be of some doubtful timorous business, it signifies the same will be null and void.

If the Lord of the eleventh House be in the seventh, and any of the Fortunes in a Nativity or Universal question concerning a Journey, it signifies the Journey will be profitable and gaineful; but if he be an Infortune, judge the contrary.

If he be in the eighth House, it signifies Dominion and Honour shall happen unto him; or that he shall adhere to some Magistery of the nature of that Significator, or appertaining unto him, or unto some great person; or that his mother shall love him above others.

If he be found in the ninth, it signifies the Native or Querent shall very much obtain his will in those things he hopes for, and that as well by means of his Friends as any other cause.

If he be in the tenth House, he signifies sorrow, alteration, tribulation and imprisonment, and loss of great Cattle, as well in Questions as Nativities.

Of the tenth House and his Lord.

If the Lord of the tenth House be found in the eleventh House in any Question or Nativity, it signifies the Native or Querent shall be retained into the service of a King, or some potent person bearing Rule, and shall have gaine convenient for him.

But if he be in the twelfth House, and the question be of a short Journey, it signifies it will not be

be profitable unto him, and the worse if it be to some Friends or inferiour Kindred.

But if he be in the first House, he signifies the acquiring of Houses and Possessions, and profit therefrom both to the Querent and Native; and it signifies a good long life, and fortune from his Ancestors and Kindred.

If he be in the second House, he signifies the Native or Querent shall be fortunate in his Children, and shall rejoyce in them, and shall gaine great Substance, and the better if the Part of Fortune be there.

But if he be in the third, he signifies anger, labour, sorrow and infirmities, neither will he be fortunate in small Cattle nor Servants, nor profit by them.

And if he be in the fourth House, and it be *Venus*, or any of the convertible Planets, and the question be of matrimony, it signifies it shall be effected. And if it be *Jupiter*, it signifies the Native or Querent shall have good Wives, and good Companions, and fortune in Merchandise: but if it be any of the Infortunes, it signifies strife, discord, or separation in his life, or removing from the place you finde him in, or from his proper Goods; and the rather, if it be one of the ligher Planets, and much more if it be a moveable Signe upon the fourth House.

But if the Lord of the tenth House be in the fifth House, and be an infortune, it denotes evil to the Native or Querent, and his death and destruction: but if there be a Fortune, it signifies the Native or Querent shall have good fortune in the portion of his VVife, or the occupation of some

some others goods; and if the question be concerning gaine, it signifies his fortune shall be in strange Countries.

The Lord of the tenth House in the sixth House, signifies that long Journies will not be profitable for the Native or Querent, but laborious and infortunate, unless it were a Journey for Slaves, Servants or Animals; neither will he be fortunate in the Clergy.

Yet if he be in the seventh House, he signifies the Native or Querent shall gaine honour and profit by VVomen, and because of VVomen.

And if he be in the eighth House, he signifies the Querent shall obtaine his will and desires in many things, and gaine those things he hopes for, and especially of the things of the dead, chiefly occasioned by his Friends, or some other fortunate thing.

And if he be in the ninth House, he signifies anger and tribulation to the Native or Querent which shall happen to him from those things by which he expecteth and hopeth to have good and utility, and in which he puts trust and confidence.

Of the ninth House and his Lord.

If the Lord of the ninth House be in the tenth House in any Nativity or Question, it signifies the Native or Querent shall have good, decent and honorable familiarity, and especially with Noble and great Men, and to reside with them or some Magistrates.

And if he be in the eleventh House, and the question

queſtion be about a Journey, it ſignifies it will be fortunate and fruitful, and the rather if the Journey be to Friends or with Friends.

If he be in the twelfth Houſe, it ſignifies ſome immoveables ſhall fall to the Native or Querent which ſhall be infortunate or hurtful, but not durable; or he ſhall receive ſome hurt by great Cattle.

If the Lord of the ninth be in the firſt houſe, and the queſtion be concerning Children, it denotes the Querent or Native ſhall be happy and fortunate in his Children, and live honorably.

If he be in the ſecond houſe, and the queſtion be concerning Servants, Children or ſmall Cattle, it ſignifies gaine and profit will accrue from them.

But if you finde him in the third Houſe in a queſtion concerning matrimony, or contracting, or entring into any Society, or making Merchandiſe, it ſignifies good fortune in them all; and the more ſure, if the Significator be fortunate: and the Native or Querent will be fortunate in his Kindred and Elders; and he will be fortunate in ſuits and contentions; for many will happen to him: and if the Significator be *Venus*, he will be fortunate in VVomen; but if it be any of the Infortunes, it ſignifies the contrary.

If he be in the fourth Houſe, and the queſtion be concerning the death of any one, it denotes it ſhall come to paſs according to the quality of that Planet who is Signifier thereof, and that the Native or Querent ſhall inherit the goods of the dead.

The Lord of the ninth in the fifth Houſe, ſignifies good ſucceſs in ſhort Journies.

In

In the sixth House, he signifies the Native or Querent shall have some authority over some vile or inferiour Country.

In the seventh House, he signifies fortune in matrimony and women, in Merchandise, Associates and Lands.

In the eighth House, it signifies the Native shall suffer imprisonment, or some grievous infirmity or mortal tribulation. And if he deal in great Cattle, loss and damage will come thereby; neither will they be any profit or help to him, but rather do him some hurt.

Of the eighth House and his Lord.

If the Lord of the eighth House be in the ninth in a question concerning any absent party, it signifies he is well, especially if his Significator be fortunate; and if his Significator be *Jupiter*, it signifies he is imployed by some Judges, or Ecclesiastical persons; or studieth Arts and Sciences. If *Venus* be Signifier, he is employed about VVomen. If the Moon or *Mercury*, that he deals with divers persons, and will not remaine long in one Place or Land, but shift his condition.

If *Mars* be his Significator, and he strong and fortunate, it signifies that he uses some art about Iron and Fire, or letting of Blood; and gaines profit thereby.

If he be in the tenth House, in a question about a short Journey, it signifies honour to the Querent by that Journey, especially if the Journey be to any great person, or by occasion of any Magistracy.

If

If he be in the eleventh Houſe, it ſignifies that the Querents Friends ſhall ſtudy to ſettle him in ſome immoveable Eſtate, profitable and honourable, if the queſtion be about any ſuch thing.

If the Lord of the eighth Houſe be in the Twelfth, and the Queſtion be concerning Children, it hath evil ſignification, either that they will not live, or if they do live, they will be unfortunate, neither ſhall he have any Joy or Comfort in them.

It ſignifies alſo that the Querent ſhall have poyſon offered him in his Meat, and that he ſhall be unfortunate in his Clothes, and many new vexations ſhall happen to him.

But if he be in the firſt, it ſignifies reaſonable good fortune in Servants and ſmall Cattle, and that he ſhall not much be afflicted with ſickneſs.

In the ſecond Houſe he ſignifies the Native or Querent ſhall have great profit by a Wife, and good fortune in buying and ſelling of moveable goods; but if he enter into ſociety or Patner-ſhip with any one: and he will be litigious and contentious in his own Family.

In the Third, in a Queſtion concerning a ſhort Journey, it ſignifieth the Querent ſhall die in that Journy.

And if the Queſtion be concerning a Dowry or Portion, it ſhall be had, and an Hereditament or Poſſeſſion amongſt the Neighbours where the party inhabits.

If he be in the Fourth, and the Queſtion be concerning a long Journey, it will be evil, and the Querent will gain an ill report thereby. And if the Queſtion be concerning any Clerk, it ſignifies him

him to be wicked, dishoneſt, having little faith in Divine things; ſay the ſame of an abſent Perſon, if the Queſtion be concerning one that is abſent.

In the fifth Houſe, he ſignifies the Native or Querent ſhall be fortunate in his Children, in diet and apparel. If the Queſtion be concerning Letters or News, it ſignifies good meſſengers, and in the Letters is contained good.

If the Lord of the Eighth be in the ſixth Houſe in a Queſtion concerning Fortune, it ſignifies the ſame will be mean, feeble, and not firm, neither will the Native or querent be fortunate in his Friends, they will not be true to him; but he may be fortunate in his Family and Servants, and in ſmall Cattle.

In the ſeventh, if the queſtion be of ſickneſs or impriſonment that is doubted or feared, it denotes the Querent ſhall ſee or fall into that which he doubted or feared; and this ſhall happen to him, by the means of ſome women, Companion or Merchant; and he ought greatly to fear Thieves, Robbers or Outlaws, and Play, or being betrayed by women.

Of the ſeventh Houſe and his Lord.

The Lord of the ſeventh in the eighth Houſe in a queſtion or Nativity, ſignifies the Native or querent ſhall gain by the Dead, or that he ſhall inherit the Goods of the Dead.

And if the queſtion be concerning the death of any Sociate, Partner, Wife, or Enemy, it ſignifies it ſhall come to paſs.

If

If the question be of any absent party, it denotes he shall marry in his absence, and it is possible he shall suffer imprisonment by reason of some woman.

If he be in the ninth House, and the question be about any Journey, it will be unprofitable and loss, and the rather if the Lord of the ninth be an Infortune, or impedited by an Infortune. And if the question be whether a man shall marry with the party or woman he affects, it shews it shall be effected.

But if the question be whether one shall meet his Enemies in the way, or concerning a Wife which is suspected to play the *Whore* with some * *Clergy-man*, or that he intendeth to remove to some other place or Country, or whether the Clergy-man he suspects be an Enemy to the Querent, it signifies the Affirmative.

* *A Sister may in Zeal.*

And if a question be concerning any one that is banished, it signifies his return.

If the Lord of the seventh be in the tenth House, and the Querent doubt whether the King or some that hath rule over him, will be an Enemy to him; or that his Enemies shall have power over him, or that his Adversaries shall overthrow him in some Suit or Controversie, or whether the Judge shall be more favourable to his Enemies or Adversaries then to himself, it signifies the Affirmative.

But if the question be about entring into Society or Partner-ship with any one, it shews that it shall be good, profitable and honourable; and the more, if it be about any immoveable Goods, and that the Querent may by that occasion attain to some Art or Magistery.

In

In the eleventh House, in a question concerning Children, it signifies they shall be fortunate, and the Querent happy in them; especially if the significator be fortunate and strong; and that good fortune shall attend the Querent whithersoever he goes. Judge the same of Friends and Familiars, Kings and great Men.

In the twelfth House, he signifies anger, sorrow and sickness to happen to the Native or Querent, if the Significator be an Infortune or infortunate; but if he be a Fortune or fortunate, it signifies he shall gaine Cattle both great and small, a good Occupation; and imprisonment of his Enemies.

If the Lord of the seventh house be in the first, and be a Fortune & fortunate, it signifies the Native or Querent shall be fortunate, so that he shall not desire his Estate to be bettered, or a better condition: but if he be an Infortune, and infortunate, his condition cannot be worse, or one cannot be in a worse estate then the Querent or Native, except banishment.

If a VVoman be ejected from out of her House by her Husband, or absent her self of her own accord, it signifies she shall hardly return again.

In the second House, in a question of the death of an Enemy, VVife or Companion, it shews the affirmative, it signifies loss of moveable goods by Theeves; or loss by Enemies, or at play, and that the Native or Querents own Family shall be Enemies to him.

If he be in the third House, and the question be of a Journey or Kindred, it signifies it will be good and profitable, if none of the Infortunes

nor

or the Dragons Tayl be there.

If he be in the fourth Houſe, he ſignifies that is Enemies ſhall poſſeſs ſome of the Eſtate of the Querent, if the queſtion be hereupon.

And if the queſtion be, whether a Father, Grandther, or Father in Law will marry, it anſwers the ffirmative; and probably ſome of them may proote ſome contention with the Querent.

In the fifth Houſe, he ſhews that the Querents riends will be conſtant and true to him; and if e queſtion be concerning any thing the Querent fects to have, it ſignifies it ſhall be fortunate to m.

If he be in the ſixth Houſe, and the queſtion be ncerning impriſonment or ſickneſs; it ſignifies e Affirmative: if a man ſuſpects his Wife to al with ſome other man, it is true, and that the her party is an Enemy to the Querent.

And if the queſtion be concerning ſmall Cattle, ſhews Enemies ſhall take them away.

If a Woman ask the queſtion whether her Huſnd trade with a Wench that ſhe ſuſpects; it is ue, and that he ſhall have Children by her.

Of the ſixth Houſe and his Lord.

If the Lord of the ſixth Houſe be in the Seventh, a queſtion of a diſeaſe, it ſignifies the Party to Love-ſick. If the queſtion be concerning a rvant the Querent is about to take, it denotes he ll have him, but he will not prove very faithful to him. If the queſtion be about Merchandize, e Querent may gain thereby; but he muſt beware t at length it end in his loſs.

If the Lord of the Sixth be in the Eighth, in a question concerning the death of any Servant or small Cattle, it signifies the Affirmative: if it be concerning Hereditaments or possessions from the Dead, or of gaine expected from some Kindred especially Minors, it signifies the thing quesited shall come to pass.

In the Ninth, he signifies the Querent shall take a Journey by reason of some immoveable thing, and shall enjoy the same; or that he shall enter into some Church or Religious Order, and have Conversation with Clergy-men.

But if he be posited in the tenth House in a Nativity or question, he signifies to the Native Querent that he shall be happy in hononrable children.

And if any one ask a Question whether his Lord shall be troubled with sickness, or deposed from honour and place; it is to be doubted it will come to pass. And if the question be concerning a mother or Master concerning any disease, it seems to signifie the Affirmative.

In the eleventh House in a question concerning Animals, it signifies profit by them; but in other things the fortune of the Querent will not be well disposed.

If he be in the twelfth House, in a question of the sickness of Servants, Prisoners, or Animals, it signifies the Affirmative.

If he be in the first House, in a question of the future condition of Servants or small Cattle, what shall become of them, it signifies they shall not long continue in the Querents hands.

In the second House, if the question be conce

ing any long Journey, it shews it will be good and profitable.

In the third House, if the question be concerning any Dignity, Art or Magistery, with Neighbours or Kindred, it signifies the thing quesited shall in a little time come to pass.

If he be in the fourth House, in a question concerning Stable-things, or his greater Kindred, it signifies good fortune therein.

But if the question be concerning any City or Castle, it signifies sickness and infirmities will happen therein, and that evil-disposed Persons do inhabit there, studying and endeavouring to effect evil actions.

In the fifth House, if the question be concerning any thing that may be matter of Joy to the Querent, or concerning Clothes, or conceiving with Child, it signifies the Affirmative.

Of the fifth House and his Lord.

If the Lord of the fifth House be found in the sixth, in a question concerning any infirmity of Children or sickness of them, or the Occupation of Servants or small Cattle, it signifies the Affirmative according to the nature of the question.

And if the question be concerning a Messenger, it signifies some Infirmity, Anger or Mischance shall happen to him in the way, or that he bringeth some evil Letter or Message.

But if he be in the seventh House, and the question be concerning a Son, it signifies he will marry contrary to the will of his Parents; and it is to be feared, lest he fall into the hands of his Ene-

mies, or will turn Robber, and keep company with whores; and happily he may be a retainer to some Merchant: and if *Mars*, *Saturn*, the Dragons Tayl or *Venus* be there, it is the worse. And if the question be concerning theft, the Querents Son seems to be the Thief: but if the question be concerning an exile or banished person, it signifies good for him, and that he shall have joy, and returne into his own land.

In the eighth House, in a question about Hereditaments, Immoveables, and Dowries or Portions, it signifies good in them, and that the Querent shall enjoy them. And if the question be concerning any absent party, it shews he is in a good condition.

And if the question be concerning Hereditary Goods, whether they shall come to the hands of a Child, it declares the affirmative.

If concerning Conception, it signifies the Child shall not live.

If the Lord of the fifth be in the ninth House in a question concerning a Son that is about to take a great Journey, it signifies it will be good and profitable for him.

If he be in the tenth House, and the question be whether a Son shall obtain an Art or Office sought after, it signifies he shall with labour and trouble.

If he be in the eleventh House, and the question be concerning Merchandise, or entring into any Society or Partnership, or Marriage; if *Mars* be Significator, it signifies anger and sorrow to the Querent in all these cases, and danger of imprisonment for some of these causes.

If

If the Lord of the fifth be in the twelfth in a queſtion concerning a Son that is doubted to be in priſon, it ſignifieth the affirmative. And if the queſtion be concerning his ſickneſs, it ſignifies prolongation thereof; if concerning great Cattle, it ſignifies they will be good and profitable.

If he be in the firſt Houſe in a Nativity or queſtion concerning life, it ſignifies long life and honorable.

In the ſecond, in a queſtion concerning gaine, it ſhews the affirmative, and eſpecially by ſome Magiſtery or Office, and moveable things, or perhaps by ſome noble Man.

If he be in the third Houſe, in a queſtion concerning ſome Journey to Neighbours or Kindred, it is good and fortunate; and joy to the Querent in all things.

If he be in the fourth Houſe, in a queſtion concerning Treaſure hid, it ſignifies the affirmative.

And if the queſtion be concerning the end of any thing, if the Dragons Tayl be not there, it ſignifies good to the Querent. And if *Venus* be Significatrix, and the queſtion be concerning the City wherein the Querent inhabits, and *Venus* impedited, it is to be doubted the Querent will ſuffer loſs by ſome Strangers or Forrainers coming to inhabit there; unleſs a Fortune be in the ſecond from the Aſcendent, then he abates the malice; but an evil Planet there, augments the malice, and it will be worſe for the Querent in that thing.

Of the fourth House and his Lord.

The Lord of the fourth posited in the fifth in a question concerning inferiour Kindred, it signifies they are in a good condition. And if the question be concerning their staying or departure from the Land where they are, it shews their departure.

If he be in the sixth House, and the question be concerning the universal sickness of some City, Country, Congregation, Colledge, particular House or Family, Servants or small Cattle, it signifies the affirmative.

If he be in the seventh, and the question be concerning any one banished, whether he shall return again to his own habitation, if *Mars* be the Significator, it signifies he shall return by means of the Sword, Fire or Effusion of Blood. If *Saturn* be the Significator, it shews he shall return with anger, grief and sorrow, and by his own labour, and of them that inhabit in that Country, and after it is almost despaired of.

If the question be concerning the state of stable things, it shall signifie victory to the adversary, or him that strives with the Querent.

If he be in the eighth House, in a question concerning any absent party, whether he shall return, it signifies he shall return. And if the question be concerning the Infirmities or accidents of any Country or City, it signifies sickness and mortality shall happen there: understand the same of any particular House.

If the question be concerning any Dowry or Inheritance of the dead, or of the Goods of Enemies

mies, Wives or Merchandise, it signifies the Querent shall enjoy it.

If he be in the ninth House, and the question be concerning any long Journey, it signifies it will be hard and unfortunate, unless the Journey be for some possession.

If he be in the tenth House, and the question be concerning any Art, Magistery, Honour or Dignity of any greater Kindred, it signifies it shall come to pass to him for whom the question is made. And if the question be concerning their life, it shall be long; and if it be about any thing the Querent would obtain for himself, he shall enjoy it. And if concerning the state or condition of any City or Country, it shall be fortunate and encrease.

If the Lord of the fourth be in the eleventh, and the question be concerning the fortune of the Querent, or of any other he enquires for, it signifies good fortune unto them.

And if he be in the twelfth, and the question be concerning any City or Land, it signifies evil, and the betraying thereof.

And in a question concerning any one in prison, absent persons, or great Cattle lost, it signifies their enlargement and return.

If the Lord of the fourth be in the first House, in a question concerning the person of the Querent, it signifies he is of an evil disposition.

If he be in the second House, in a question of gaine, it signifies gaine by Friends and immoveables; but loss is to be feared by immoveables.

But if he be in the third House, in a question concerning gaine, it signifies the Querent shall

not attaine it, unleſs by great Cattle.

Of the third Houſe and his Lord.

In a queſtion concerning gaine or profit, if the Lord of the third Houſe be found poſited in the fourth, by ſtable and immoveable things or goods, the Querent ſhall gaine. If the queſtion be concerning any City, Caſtle, Houſe or Province, it ſignifies duration thereof.

If he be in the fifth, in a queſtion concerning Children, the Querent ſhall have Children, and have joy in them. If the queſtion be concerning a ſhort Journey, or any thing belonging to the third or fifth Houſes, it is a good queſtion.

If he be in the ſixth Houſe, in a queſtion concerning any ſickneſs or anger that ſhall happen to the Querent, it ſhews the affirmative.

And if the queſtion be concerning any man-ſervant or Maid-ſervant, Dog or Hawk, or ſuch like thing, it ſignifies they will run or fly away.

If the Lord of the third be in the ſeventh, and the Querent demand whether any of his Kindred or Neighbours will oppoſe him, or whether any of his Kindred will marry, or whether his VVife hath to do with any Kindred or Neighbour of the Querent, it ſignifies the affirmative.

If he be in the eighth, and the queſtion be concerning any death, portion or dowry of which the Querent fears, that which he fears ſhall come to paſs.

And if the queſtion be concerning the poſſeſſion or Hereditament of any one that is dead, or concerning the portion of a VVife, or whether

the

the Querent shall gaine in the Country he intends to travel into, it signifies he shall gaine or obtain it by labour and travel.

And if the question be concerning any absent person, it signifies he shall return, though not very soon.

If the Lord of the third be in the ninth House, in a question concerning the death of any one, if the Significator be an Infortune, or an Infortune be in the ninth with him, it signifies it shall come to pass; otherwise not.

And if the question be concerning a Journey, it signifies it shall be good and prosperous, unless ill Fortunes work the contrary.

If he be in the tenth, and the question be concerning any Art, Office or Dignity, it signifies the Querent shall obtain it.

If he be in the eleventh, it signifies good fortune to the Querent. And if the question be concerning a Journey, it will be good and fortunate.

If the Lord of the third be in the twelfth House, and the question be concerning Kindred, it signifies sickness unto them, imprisonment or circumventions by treachery: but if the question be concerning prisoners or great Cattle, it signifies good to them.

If he be in the first House, and the question be concerning the life of the Querent, or any other that he enquires for, it signifies their life shall be good, long and profitable.

If he be in the second House, and the question be concerning moveable Goods, it is to be feared the querent will be deceived thereof, by his Kindred, Neighbours or Friends.

Of

Of the second House and his Lord.

If the Lord of the second House be in the third, and the Querent ask whether he shall be in danger to lose those things which he hath, it signifies he shall lose them; and this shall come to pass by some Neighbour, Kinsman, or because of some short Journey.

If he be in the fourth House, and the question be concerning any Treasure or Goods hid under the Earth, it signifies good to the Querent.

If he be in the fifth House, in a question concerning Children, it signifies the Querent shall have Children. And if the question be about something that the Querent will not discover to thee, it shews his intention is about Children: and if it be concerning a Messenger, it signifies he is about to return.

If he be in the sixth House, and the question be whether the Servants or some of the Querents Family do not make away his Goods, it signifies the Affirmative.

And if the Querent doubt whether Enemies or Thieves shall take away his Goods, if the Lord of the second be in the seventh House, it signifies they will.

And if the question be concerning any one banished, it signifies his return.

If the question be concerning Matrimony, or a Portion, or Merchandize, it shews it shall come to pass according to the intent of the Querent, but shall not be profitable unto him.

If the Lord of the Second be in the Eighth House

House, in a Question concerning any Dowry, or the recovery of any Debts, it signifies the Querent shall recover them, if the Lord of the First be more strong then the Lord of the seventh House. And if the question be concerning any absent Person, it signifies his return.

If he be in the ninth House, and the question be concerning a Stipend or Revenue, it signifies it shall be taken away from the Querent.

If the question be concerning Gain, and the Lord of the Second be in the tenth House, it signifies the Querent shall gain by some Art, or by some Office; but that will be in danger to be taken from him by some Superiour.

If he be in the eleventh House, it signifies good fortune to the Querent.

If he be in the twelfth House, and the question be concerning the sickness of a Family, it signifies long sickness; say the same, if the question be concerning any one in Prison.

If the question be concerning one in Prison, it signifies his enlargement; and if concerning great Cattle, it declares they will be fortunate and profitable to the Querent.

Of the first House and his Lord.

If the Lord of the first be in the second House in a question concerning Gain, if he be fortunate in the second House, it signifies the Querent shall gain by his own Industry; but if he be unfortunate there, the contrary is signified thereby.

If he be in the third House, and the question be concerning a short Journey to some Friends or Kin-

Kindred, it ſignifies it will be good and profitable.

If he be in the fourth Houſe, and the queſtion be concerning the occupation of Land, it will be profitable; but in all other queſtions judge the contrary.

If he be in the fifth Houſe, it ſignifies good to the Querent by ſuch things as are ſignified by the fifth Houſe.

But if he be in the ſixth Houſe, and the Querent ask concerning any trouble, anger or ſickneſs that he feares will befall him, it ſignifies it ſhall come to paſs.

If he be in the ſeventh Houſe, in a queſtion concerning the Eſtate or Portion of a Wife, or Merchandize, whether it ſhall be gotten or not, it ſignifies the Affirmative. Or if the queſtion be concerning an Exile, whether he ſhall return to his own again, or not, it ſhews he ſhall return: but in all other queſtions judge the contrary.

If he be in the eighth Houſe, and the queſtion be concerning any one that is ſick, it denotes he ſhall dye; and the ſurer, if *Mars*, the Moon or *Mercury* be there impedited.

And if the queſtion be concerning the obtaining the Revenue of a Stranger, or the Hereditaments of the Dead, it ſignifies the Affirmative.

If he be in the ninth Houſe, and the queſtion be concerning any long Journey, it ſignifies it ſhall not be performed in the time appointed; and if it be begun, it ſhall not be perfected.

If the Querent ask whether he ſhall obtain any Office or Magiſtery, and the Lord of the firſt be

in

in the tenth House, he shall have his desires.

And if the Lord of the first be in the eleventh House, and the question be concerning any thing which the Querent hopes for from Friends, or any that he puts confidence in, it shall happen to the querent according to his desires.

And if he be in the twelfth House, in a question concerning any cronick or melancholy Disease, Treachery, Injury or Violence which the Querent fears shall happen unto him, it signifies the affirmative: but if *Venus*, *Jupiter*, or Part of Fortune be there joyned with the Lord of the first, they mitigate the malice. And in a question concerning a prisoner, it signifies his enlargement. And if the question be concerning Animals or great Cattle, it signifies good; but see if the Significators fall in any of the places aforesaid, whether they be aspected by the other Planets, or whether they be joyned to them there: because the good Planets augment the good fortune, and diminish the evil; but the evil Planets increase the evil, and abate the good.

The Use of an Ephemeris described, and the manner how to set or erect a Figure of Heaven.

The left hand Page of an Ephemeris explained.

In the left hand page of an Ephemeris, commonly there is ten Columns, the first whereof contains the days of the moneth; the second, the days of the week; the third, the motion of *Saturn*; the

the fourth, the motion of *Jupiter*; the fifth, of *Mars*; the sixth, of the Sun; the seventh, of *Venus*; the eighth, of *Mercury*; the ninth, of the Moon; and the tenth, of the Dragons Head:: the Dragons Tayl you must understand is always placed in the opposite Signe and degree to the head.

In some Ephemerides you shall finde the Sun placed in the third Column, the Moon in the fourth, and then *Saturn* and the other Planets in order; though that is not so methodical: and others have placed a Character for the earth in the Suns place, imagining it to wander like their brains.

The Latitudes of the Planets you shall finde by these Letters, M. S. D. A. which signifie thus:: A Planets Latitude noted with M. A. shews he hath Meridional or South-Latitude ascending; if S. A. then he hath Septentrional or North-Latitude ascending; but M. D. or S. D. shews the Planet hath Latitude descending.

At the foot of the Page, you may see what Latitude a Planet hath for every tenth day under him in the same Column.

The Explanation of the right hand Page.

In this Page are eight Columns: the first shews the days of the moneth; the other six the Lunar, or Moons Aspects to the Planets; and the eighth Column, the Planets mutual aspects each to other:: so that over the six equal Columns, you shall see written the Lunar Aspects; and over the last Column the Planets mutual Aspects: so that what

Aspects

Aſpects happen, you ſhall finde under the ſeveral Columns, counting the day to begin at Noon, and end the next day at Noon; for ſo Aſtronomers do begin their day.

How to erect a Figure of Heaven.

Draw firſt the Scheme of your Figure, and then ſeek the place of the Sun in the Ephemeris for the day or time you would erect a Figure; which done, then enter the Table of Houſes in that Signe the Sun is in, and look the degree in the Column of the tenth Houſe; againſt which, in the firſt Column on the left hand, you will ſee certain hours, minutes and ſeconds; which add to the time of the day or hour wherein you ſet your Figure; and if the Total exceed 24. caſt away the 24. and ſeek for the remainder in the Table of Houſes in the firſt Column, entituled, (*Time from Noon*,) and juſt againſt that number, you ſhall find the Signes and Degrees that are to be placed in ſix of the Houſes, *viz.* the tenth, eleventh, twelfth, firſt, ſecond, third; and in the other ſix Houſes, are to be placed the oppoſite Signes, with the ſame degrees and minutes as the other ſix Houſes had.

Having thus done, place the Planets in the Signs and degrees and minutes, as you finde them in the Ephemeris, with the Dragons Head, and the Dragons Tayl oppoſite to the Dragons Head; and if your Planets place be more degrees then the Cuſp of the Houſe, place him in the Houſe; if leſſer, before the Cuſp, out of the Houſe.

Thus you ſee the Uſe of an Ephemeris: but before you proceed to Iudgement, take with you theſe Conſiderations following. Ha-

Having thus passed briefly through the Introductory part to Astrology; we now begin (*per auxilium divinum*) not by any diabolical assistance, (as the Priests impudently and lyingly affirme, in their brazen-faced stories) to proceed to the Judgment proper and natural to be given by the *verus filius artis*, upon any horary question whatsoever; but with this Animadversion, that before any one give judgment upon a question, he first seriously ponder these Considerations, which generally are six: first, that he consider Nations, and the Generations of Nations; in the second place, Families, and the Constitutions of Families, and the Ordinations of Families and Houses; the third thing, rich and potent mens Dispositions and Affairs; in the fourth Place, the Consideration of humane individual Species; the fifth, Elections, or times proper for the beginnings of work and operations; the sixth concerns questions, as well Universal as Particular, pertinent to the Judgment of Astrology: but before we enter into the particular Judgment of Questions, some things are to be premised for every Artist diligently to consider before he proceed to give Judgement.

The first Consideration is, what moveth a man to propose or ask a question to the Astrologer; and if the question be radical, and proposed really out of an intent to obtain a rational answer, the principal motions inducing thereunto are three.

The first is, the motion of the Soul, when any one is excited really of his own intentions to propose a question.

The second is, the motion of the superiour Bodies, when any one asketh what they do imprint into

into him, in the thing queſited what ſhall be the event thereof.

The third is the motion of our Free-Will, which may be an act of the Querent himſelf; which although his minde may be moved to ask the queſtion himſelf, yet the heavenly bodies do not agree thereunto, and ſympathize therewith: then that ſufficeth not without their mutual motion to the propoſition of the queſtion; neither is the motion of the Stars ſufficient, unleſs our Free-VVill incite us to propoſe and move the queſtion.

The ſecond Conſideration, is the method and manner that every one ought to obſerve that would ask a queſtion of the Aſtrologer, and that is, when he would ask the Aſtrologer of any thing preſent, paſt, or to come, he ought to obſerve this Rule in inquiring: Firſt, That he earneſtly, with great devotion, and a contrite ſpirit, beſeech the LORD GOD, from whom every good thing takes its beginning, that he would grant unto him the knowledge of the truth of that thing he would be reſolved of; and then to go to the Aſtrologer with that intention of attaining the truth of what he would ask; and let him retaine that intention in his heart, and he ſhall finde the truth of what he enquires; and whoſoever asketh otherwiſe, deceives himſelf and the Aſtrologer too, for a fooliſh Querent may make a wiſe Reſpondent to erre; which brings ſcandal to the Art, when as the Aſtrologer is not blameable, but the ignorant and fooliſh Querents.

A third Conſideration which the Aſtrologer ought to regard, is, to have reſpect that the Lord of the Aſcendent and Lord of the hour be the

same, or of the same Triplicity; for if the Lord of the Ascendent and Lord of the Hour be not the same, nor of the same Triplicity nor nature, it is errour for the Astrologer to give judgment on that question, for it is not radical nor fit to be judged; and sometimes the Querent will come to the Astrologer meerly to ask him something *tentandi causa*, to try him, or propose some frivolous question to see what he will say; which you may know, if you observe whether one Signe be leaving the Ascendent, and another entring upon the Cusp of the Ascendent, that he comes to you *tentandi causa*, or hath been with some other about the same question.

The fourth Consideration, is, to observe diligently the fixed Stars, whether they be juvant or nocent, and how they are placed in the Figure; for they have much operation in the judgment, and the neglect thereof oftentimes brings the Astrologer into errour.

Astrological Judgments upon the twelve Houses; how and in what manner questions appertaining to every House are to be resolved.

Of the first House or Ascendent, which signifies the person of the Querent, his life and body, with the beginning of every work.

In the first House, consider the Signe ascending in the first place which shall signifie the Querent; and consider that questions are to be made divers ways:

ways, and concerning divers things; and sometimes one may ask the question for himself, and sometimes for another; so that you are to regard to what House the question belongs: for if any one asketh a question concerning his own person, look unto the first House; if it be concerning his Substance, the second House; if he enquire concerning his Brethren, or any other thing signified by the third House, take the third House for the Ascendent of the thing quesited; if the question be concerning a Father, the fourth House; if concerning Children, or any thing signified by the fifth House, consider the fifth; and so of the rest, as the question requires.

Of the second House, concerning the Substance, Riches or Estate of the Querent.

In a question whether one shall obtain the estate or Substance he hopes for, or endeavours to gaine, behold the Ascendent, his Lord and the Moon, who are the general Significators of the Querent; let him be what person soever, from the King to the Clown, the first House signifies him without respect in this case, or difference of Sex or Degree, and give the Substance to the second House and his Lord.

And if the Lord of the Ascendent, or the Moon, be joyned to the Lord of the House of Substance, or the Lord of the House of Substance, to the Lord of the Ascendent; or if the Lord of the House of Substance be in the Ascendent, or the Lord of the Ascendent, or the Moon, in the House of Substance; or if the Moon, or any other Planet

transfer light between the Lord of the Ascendent, and the Lord of the House of Substance, to wit, from the one to the other, the Querent shall gain the Substance he seeks after.

And if neither the Lord of the Ascendent, nor the Moon, nor Lord of the House of Substance be thus placed, then see if *Jupiter*, who is a naturall Significator of Substance; or *Venus*, who is naturally a Fortune, or the Dragons Head, without the Aspect of any Infortune, be in the House of Substance, the Querent shall gaine and enjoy the Substance or Riches he seeks after.

By what means Substance may be gotten, and how lost.

If you finde that the Querent shall gain Riches, and would know by what means, and whether he shall lose the same again, and by what means, behold the said Planets, what participation they have in the matter of Substance, and consider that Planet to whom another is joyned; for if he be more ponderous to whom the other is joyned, it declares how, and in what manner the Querent shall obtaine his Estate: behold likewise what House the more ponderous Planet is Lord of to which the other is joyned, and in what House he is; for if he be in the Ascendent, or be Lord of the Ascendent, the Querent shall gaine his Estate by his own labour and industry.

If he be in the second, or Lord of the second, he shall gaine an Estate by trading with his own Stock, buying or selling, or merchandise.

If he be in the third, he shall gaine his Estate by

by his Brethren, Kindred, Neighbours or Friends.

And if he be in the fourth, or be Lord of the fourth, he ſhall gaine an Eſtate from his Father, Grand-Father, or ſome of his elder Kindred; or from ſome Farm or immoveable goods.

If he be in the fifth, or be Lord of the fifth, he ſhall gaine it from his Children, or by ſome with whom he hath credit, and that will truſt him although they be not true Friends.

If he be in the ſixth, or Lord of the ſixth Houſe, and the Signe of the ſixth be a humane Signe, the Querent will gaine by Servants; or if it be a four-footed Signe, by ſmall Cattle, as Sheep, Hogs, Goats, or the like; or he ſhall gaine by inferiour people.

And if he be in the ſeventh Houſe, or be Lord of the ſeventh, the Querent ſhall gaine by VVomen, if it be a Feminine Signe; or by VVar, ſuits or contentions he ſhall happen to have with ſome Adverſaries.

And if he be in the eighth, or Lord of the eighth, he ſhall gaine by the Goods of his VVife, or the Inheritance of the dead; or he ſhall gaine in ſome ſtrange Country, to which he ſhall travel of his own accord without compulſion.

If he be in the ninth Houſe, or be Lord of the ninth, he ſhall gaine by ſome Religious Perſons, or by the profeſſion of ſome Religion, or by long Journies.

If he be in the tenth Houſe, or be Lord of the tenth, he ſhall gaine by ſerving ſome great Perſon or Noble Man, or by ſome Office appertaining to ſome Noble Man, or by his Magiſtery.

And if he be in the eleventh Houſe, or Lord of the eleventh, he ſhall gaine by Friends, or ſome perſons in whom he hath great hope and confidence, or by trading with Merchants, and unlooked for Fortunes.

If he be in the twelfth Houſe, or Lord of the twelfth, he ſhall gaine by ſecret Enemies or Priſoners, if it be a humane Signe; if a beſtial Signe, by great Cattle; if *Taurus*, by Oxen; if the latter half of *Sagittary*, by Horſes or Bullocks.

Remember always when you finde the Dragons Tayl in any Houſe with the Significator, it abates ſomething from his Signification; if the Dragons Head, it augments his ſignification, ſaving what is already ſaid touching their ſignification in the ſecond Houſe.

Of the time when it ſhall be effected.

If the Querent deſire to know when and in what time it ſhall be brought to paſs or effected, that he ſhall obtain the Subſtance or Riches ſought after, then ſee what Planet the Lord of the Aſcendent or Moon are joyned to, and which ſignifieth the effecting of the thing: for if he behold the Lord of the Aſcendent or the Moon by a Trine or Sextile Aſpect, or if he be a Fortune that receiveth the Lord of the Aſcendent or the Moon, or not; and conſider whether he project his beams upon the beames of the Lord of the Aſcendent or the Moon, and ſee how many degrees be between them, to wit, from the degree wherein one caſteth his beams upon the beams of the other, degree by degree, unto the perfect Aſpect; and if the Significators

ficators be both in Cadent Houſes, give ſo many days to the effecting of the thing; if in Succedent Houſes, ſay ſo many weeks; if in Angles, moneths; and if there ſeems to be a great elongation of the thing, you may ſay years; and the rather, if both Significators, to wit, the Lord of the Aſcendent and the Moon, and the Planet to which ſhe is joyned, be in Angles; and if one be in an Angle, and the other in a Succedent Houſe, then they ſignifie moneths; and if one be in a Succedent Houſe, and the other in a Cadent, then they ſignifie weeks; and if one be in an Angle, and the other in a Cadent, then they ſignifie moneths; and if there be the Sun, *Venus*, *Mercury* or the Moon, the degrees between them ſhall ſignifie days; but the Sun and *Venus* may happily ſignifie weeks.

Of the third Houſe, of Brethren and ſhort Journies, &c.

In queſtions concerning Brethren, this diſtinction is to be obſerved; VVhether the Querent ask concerning a Brother that is abſent or preſent, well or ſick, or what ſtate or condition he be of, and give the firſt Houſe to the Querent; and the third to the Brother: if the queſtion be of a Brother that is abſent, then ſee the Lord of the third Houſe, which ſhall ſignifie the Brother, and ſee where the Lord of the third Houſe is found, and judge the ſtate and condition of the abſent Brother, to be according to the ſignification of the Lord of that Houſe in which he is found, and ſee how he is aſpected of the other Planets, whether

he be in aſpect to the good or bad, and with what Aſpect they behold him, and he them; or whether they be corporally joyned together: for if the ſignificator of Brethren be in the third Houſe, and not aſpected by evil Planets, by Quartile or Oppoſition, you may then ſay the brother is well, and in a good condition: but if evil Planets aſpect the Lord of the third by Oppoſition or Quartile without Reception, you may then anſwer the Querent, that his Brother is alive and well, but in trouble, care and anxiety of minde: but if they behold him by ſuch Aſpects with Reception, you may then judge the Brother is well and in trouble, but will be delivered from it.

But if the Fortunes behold him by a Trine or Sextile Aſpect without Reception, or with a Quartile or Oppoſition with Reception, you may then ſay the Brother is in a good condition in the place where he is. And if the Fortunes behold him by a Trine or Sextile with Reception, ſay that he is in a good condition, wanting nothing that he can deſire, but liveth proſperouſly.

But if the Lord of the third be in the fourth Houſe, without the Aſpect of the evil Planets, it ſignifies the abſent Brother gaines money in the place where he is.

If he be in the fifth Houſe, joyned with the Lord of the fifth with Reception, whether he be a Fortune or not, ſo that the Lord of the fifth be not evilly impedited, the Brother is well, and lives well with the people of the Country where he is.

But if he be in the fifth Houſe void of Courſe, or in Corporal Conjunction with evil Planets,

or in Quartile or Oppoſition unto them, without Reception, and thoſe ill Planets which impedite him be alſo impedited themſelves, it ſignifies the Brother is ill-diſpoſed, and crazie in his Body, becauſe the Fifth Houſe is the Third from the Houſe of Brethren. And if you finde him in other Houſes which are not excepted, as the Sixth, Eighth or Twelfth Houſes, ſay the ſame; but the evil is leſs.

But if you finde him in the eighth Houſe, joyned to the Fortunes by a Trine or Sextile, ſay that he is not well, but yet not ſo ſick that there is any doubt of his recovery; and if he be joyned to the Infortunes, and be in the ſixth Houſe, or joyned to the Lord of the ſixth, tell the Querent his Brother is ſick; and if the Lord of the Sixth be in the Third, ſay the ſame, unleſs the Lord of the Third be well diſpoſed: and if you finde the Brother of the Querent to be ſick, then ſee if the Lord of the Third be joyned to the Lord of the eighth Houſe, or be entering into Combuſtion, it ſignifies he ſhall die of that ſickneſs.

And if you finde him in the ſeventh Houſe, ſay that he continues in the Country that he went into as a Stranger onely, and is not departing thence, and is not well, nor very ill, but in an indifferent condition.

If he be in the eighth Houſe, it is to be doubted of him, eſpecially if he be Combuſt, or joyned to the Lord of the Eighth in the Eighth, or joyned to the Infortunes impediting him in the Eighth, for then it ſignifies his death.

If he be in the ninth Houſe, he is far removed into ſome remote Countrey beyond the place he

first went unto ; or probably is entered into some Religious Order, or leadeth some Religious Life.

If he be in the tenth House, joyned to the Fortunes by a Trine or Sextile, and especially if it be with Reception, it signifies that he shall gain some Office, or Honour, or Dignity, in the Land where he is.

But if he be joyned to the Infortunes by Quartile or Opposition, or impedited by them, or if he be Combust in the tenth House, his death is to be feared.

If he be in the eleventh House, joyned to the Fortunes by a good Aspect, or be joyned to the Lord of the Eleventh, he is with some Friend where he is well entertained, and in a good condition ; but if evil Planets do Aspect him, it seems he takes no delight in his condition, neither is it very good.

But if he be in the twelfth House, and joyned to Fortunes receiving him, and that Fortune which receiveth him, be not impedited ; it signifies that he hath some Magistery, or dealeth in buying and selling of Horses and great Cattle, by which he gaineth, and liveth a Credible life. But if that Fortune be impedited, or joyned to the Infortunes impediting him ; it signifies he is sick or ill-disposed; and if he be joyned with the Lord of the eighth House, or be Combust, or entering into Combustion, it is to be doubted he will die where he is.

If he be in the first, he is in a good condition, and is merry with them that love him.

If he be in the second, he rejoyceth not in that state or condition he is in; and it is possible, that he may

may be in Prison, or detained, so that he cannot depart from the place where he is, when he will.

And if the significator be Retrograde, he endeavours to return again as soon as he can to his own Country.

Of the fourth House, concerning Hereditaments and Possessions.

Whether the Querent shall buy, or otherwise obtain the possession of the Land he desires.

If any one enquire concerning any House or piece of Land, Meadow, Wood or Possession that he would buy, or hopes to have, or enjoy, and the question be general and absolute, so that he speak not of the Land, House or Possession of any particular Person: Behold the Ascendent, his Lord and the Moon, which shall signifie the Querent; and the fourth House and his Lord, the thing quesited or enquired after; and if the Lord of the Ascendent or the Moon be in the Fourth, or the Lord of the Fourth in the First, or one of them corporally joyned to the other by a Trine or Sextile with Reception, the Querent shall gain the thing quesited easily and without trouble or impediment; or if they be without Reception, or be joyned together by a Quartile or Opposition with a perfect Reception, the Querent shall obtain the thing quesited.

And if they be not joyned together, neither by Aspect nor by Body, but the Moon or any other Planet translate the light between them, the Querent

rent shall obtain the thing quesited by means of some friend that shall interpose and bring the matter to effect by his Wisdom and Industry.

And if the Planet which is the lighter, and is joyned to the other, become Retrograde before they come to Conjunction, the matter will be destroyed and adnulled after the Querent shall think it is perfected and compleated.

And if it be the Moon which transfers the light, see in what House she is posited, for by such a Person as is signified by that House, shall the thing be brought to pass: and if it be any other Planet that transfers the light between the Lord of the Ascendent and the Lord of the thing quesited, see what House he is Lord of; for by a Person signified by that House, shall the thing be effected. As, if it be the Lord of the third, by a Brother, Kinsman or Neighbour of the Querents; if the Lord of the Second or Eighth, by some Person not thought on nor never mentioned in the business; if the Lord of the Twelfth, by some faigning himself to be a Friend, and is not; and so of the rest judge according to the nature of the House the Planet is Lord of.

But if the Lord of the Fourth be not joyned to the Lord of the Ascendent, nor the Lord of the First, nor the Moon, to the Lord of the Fourth, nor no Planet transfer light between them, or if there be any Planet prohibiting their Conjunction, the matter shall not be effected.

And if you would know who it is that hindereth it, see what Planet prohibits the Conjunction between the Lord of the Ascendent or the Moon, and of what House he is Lord; for by him that is signi-

fied

fied by that Houſe, ſhall the obſtruction be made.

Of the fifth Houſe, concerning Children.

Whether a Man ſhall have Children by his Wife, or by any other Woman; or if a Woman enquire whether ſhe ſhall have Children by her Husband which ſhe hath, or by any other Man?

Behold the Aſcendent and his Lord, and the Moon; and if you finde the Lord of the Aſcendent and the Moon, or either of them joyned to the Lord of the Fifth, which is the Houſe of Children, ſay the Querent ſhall have Children; and likewiſe if the Lord of the Fifth be joyned to the Lord of the Aſcendent.

And if you do not finde them joyned together, ſee if any Planet transfer light between the Lord of the Aſcendent and the Lord of the Fifth, it alſo ſignifies Children, yet after ſome time. And if you do not finde it ſo, then ſee if the Lord of the Aſcendent or the Moon be in the fifth Houſe, and ſay the Querent ſhall have Children; or if the Lord of the Fifth be in the Aſcendent, the Querent ſhall have Children.

But if this be not, ſee if the Lord of the Aſcendent or the Moon, and the Lord of the fifth, be both joyned to another Planet, which is more ponderous then they, becauſe he collecteth the light of them both, and is the Receiver of their Diſpoſition, and ſhall be ſignificator whether the Children

dren, if they ſhall have any, ſhall live or not; and ſee if he be free from impediments, that he be not Retrograde nor Combuſt, nor Cadent, nor otherwiſe impedited, ſay that the Children ſhall live.

But if the more ponderous Planet, which is the receiver of the Diſpoſition, be impedited, Retrograde, Combuſt or Cadent, or beſieged of the evil Planets, the Children will not live long, neither will the Father nor Mother be happy in them.

Alſo behold *Jupiter*, who is a natural Significator of Children; and if you finde him in the Aſcendent, third, fifth, ninth or eleventh, free from all impediments, ſay that the VVoman hath conceived, or ſhortly will conceive.

And if *Venus* be in the fifth Houſe not impedited, and there be any other Fortune there beſides *Jupiter* and *Venus* not impedited, the Woman ſhall conceive with Child in a little time.

But if *Jupiter* be in any of the ſaid places impedited, ſay that ſhe is not conceived; or if ſhe be, it will never come to the birth or perfection, but rather prove an Abortive.

Likewiſe if *Venus* be joyned to *Saturn* or *Mars*, or be under the Suns beams, going to a corporal Conjunction of the Sun, the VVoman will not be with Child, unleſs a Fortune be in the fifth; then ſhe may prove with Child, but will hardly have a good delivery: but if *Mars* or *Saturn* be in the fifth, or any other ill Fortune, eſpecially the Dragons Tayl, or do aſpect that Houſe by Oppoſition, the VVoman will not conceive; or if by a Quartile Aſpect they behold the fifth Houſe, it fruſtrates the Conception. *Whe-*

Whether a Woman be with Child or not.

If a Woman propoſe a queſtion of her ſelf whether ſhe be with Child or not, behold the Aſcendent and his Lord, and ſee where the Lord of the Aſcendent is; which if he be in an Angle, free from Infortunes and other impediments, it ſignifies that the Woman is with Child; likewiſe if the Lord of the Aſcendent be in a Succedent Houſe, or in a Cadent, ſo he be received by a Planet in an Angle, ſhe is with Child. But if he be in a Cadent Houſe, and not joyned to any Planet that receiveth him; or if he do receive him, and be Retrograde or Combuſt, or Cadent, the Woman is not with Child. Judge the ſame, if the Moon be impedited; but if the Moon be received by a Planet which is free from the ſaid impediments, ſhe is with Child; but if the Moon be not received, and the Lord of the Aſcendent be impedited, ſhe hath not conceived. And if the Lord of the Aſcendent be well placed, and behold the Aſcendent with a good Aſpect, ſhe is with Child.

And if the man ask the queſtion concerning his Wife, with her conſent, give the ſame Judgement. But if the Man ask the queſtion of his own motion, without the Womans knowledge, conſider the ſeventh Houſe and his Lord, and judge by the Lord of the Seventh as before of the Lord of the Aſcendent, if the Woman had asked, not pretermitting the Moon.

Whether

Whether a Woman with Child shall have above one Child.

In this Question, behold the Ascendent, and see if *Gemini*, *Virgo*, *Sagittary* or *Pisces* be ascending; or if there be any other Signe ascending; and there be two good Planets in the fifth House, the Woman is conceived with two Children.

But if the Ascendent be a fixed or moveable Signe, and the fifth house a Signe of the same nature, and the Sun and Moon be both in fixed or moveable Signes, and there be no Planets in the Ascendent nor fifth House, nor in Aspect thereunto, the Woman is conceived but with one Child onely.

Whether a Woman shall have a Male or Female.

Behold the Ascendent and his Lord, and the fifth House and his Lord, and if you finde them in *Aries*, *Gemini*, *Leo*, *Libra*, *Sagittary* or *Aquary*, it is a signe that she is with Child of a Boy; but if not, of a Girl.

And if the Lord of the Ascendent be in a Masculine Signe, and the Lord of the Fifth in a Fœminine Signe; or the Lord of the Fifth in a Masculine Signe, and the Lord of the Ascendent in a Fœminine Sign, then have recourse to the Moon, which is a partaker in every thing, and see if she be in a Masculine Signe, and be joyned to a Planet in a Masculine Signe, it is a Testimony of a Male; or if she be in a Fœminine Signe, and joyned to a Planet in a Fœminine Signe, it's

Testimo-

Teſtimony of a Female, whether the Lord of the Aſcendent be in a Maſculine Signe, or the Lord of the Fifth in a contrary Signe; alſo whether the Lord of the Aſcendent be Maſculine or Fœminine, or the Lord of the Fifth, give the ſignification of the Moon, according to the Planet ſhe is joyned unto.

Of the ſixth Houſe, concerning ſickneſs and Servants.

If a Queſtion be propoſed unto you concerning any one that is ſick, whether he ſhall recover of his Diſeaſe or not; then take notice in the firſt place who it is that enquires, whether it be the ſick perſon himſelf, or any other for him; and whether it be pertinent for him to enquire or not; and whether he enquires with the conſent of the ſick perſon, or of his own motion: for if he enquire by the conſent and deſire of the Patient, give the firſt Houſe to him and the ſick Perſon; but if one enquire of his own meer motion, give the firſt Houſe to the Querent, and that Houſe to the queſited by which he is ſignified; as if he enquire concerning a Brother, give the firſt Houſe to the Querent, and the Third to the Sick; if for a Father, the Firſt for the Querent, and the Fourth for the queſited; and ſo underſtand of the twelve Houſes according to the Perſon ſignified by them.

And if any ſick Perſon ask the queſtion whether he ſhall be delivered from his Diſeaſe, or not, behold the Aſcendent and his Lord, and the Moon, which is the ſignifier of the Querent; and if the

Lord of the Ascendent be in the Ascendent or Mid-heaven, it signifies his recovery; or if he be in the Seventh or Fourth, and behold the Ascendent, it signifies his recovery, unless he be impedited by the Infortunes, by a Quartile or Opposition, or be Combust, or with the Dragons Tayl, or applying to him, or within fifteen minutes of him, without the Aspect of a Fortune. But if the Lord of the Ascendent be impedited, then behold the Moon, if she be free from evil Planets, and be in an Angle, and behold the Ascendent, and be not aspected by the Lord of the Eighth, nor corporally joyned unto him, it signifies recovery from that Disease.

Behold also the Lord of the Ascendent, and the Moon, and who is strongest in signification: if he be above the Earth, it's a Signe of recovery, especially if the Ascendent behold him, or be joyned to a Planet which beholdeth the Ascendent, and giveth the light of the Lord of the Ascendent to the [illegible] or to the Ascendent, and the Lord of the Ascendent and the Moon be not joyned to a Planet under the Earth, it signifies the recovery of the Patient, unless an ill Cure or ill Government cause the contrary; for not onely the sick, but the sound may disorder themselves, if they will; for which they ought not to blame the Astrologer, but themselves, if they do contrary to his Direction.

But if the Lord of the Ascendent or the Moon be under the Earth, that is, in the second, third, fourth, fifth or sixth Houses, and not joyned to any Planet that is above the Earth, it signifies the death of the Sick: and if the fortunate Planet to which the Lord of the Ascendent or the Moon is joyned, which signifies the recovery of the Sick, be Retrograd-

grade, it signifies a prolonging of the Disease; and the more, if he be Cadent from an Angle, yet at length he will recover: but if that Planet to which the Lord of the Ascendent or the Moon is joyned, and to which they commit their Disposition, be entering into Combustion, it signifies the death of the Sick. Also if the Lord of the Ascendent be the significator, that is, if he be so strong, that greater signification is to be attributed to him then to the Moon, and he be joyned to any evil Planet under the Earth, it signifies Death. But if the Lord of the Ascendent be so impedited as aforesaid, that he cannot be significator of the Sick, but the signification is given to the Moon, then see whether she be above the Earth; for if she be joyned to any evil Planet under the Earth, it signifies the death of the Sick.

Also if the Moon be joyned to the Lord of the Ascendent, and he be swift in motion, descending from his Auge to the midddle of his Eccentrick, or from his greater Longitude to his first Station, it signifies the Sick shall soon recover his strength again. And if you find the Moon or the Lord of the Ascendent joyned to *Saturn*, it signifies a prolonging and lingring of the Disease. And if the Lord of the Ascendent be under the Earth, and the Moon be joyned to a Planet in the Third, Sixth, Ninth or Twelfth, it signifies the death of the Sick.

Also if the Lord of the Ascendent be joyned to the Lord of the Eighth House, and the Moon otherwise impedited, or joyned to the Lord of the eighth House, and the Lord of the Ascendent impedited, it signifies the death of the Sick.

But if you see the Lord of the Ascendent received by the Lord of the Eighth House, and the Lord of the Ascendent do not receive the Lord of the Eighth, it doth not signifie death, but a dangerous Sickness, yet the Sick shall recover; but if the Lord of the Ascendent or the Moon receive the Lord of the Eighth, it signifies death.

If the significator of the Sick, or the Moon be found in the ninth House, from the Ascendent of the Question, there is danger of Death.

And if the Lord of the Eighth be more ponderous then the Lord of the Ascendent, and the Lord of the Ascendent be joyned to him with Reception, so that the Lord of the Ascendent receive the Lord of the Eighth, it signifies Death; and if there be a Conjunction of the Lord of the Ascendent with the Lord of the Eighth, and that Conjunction be from a Trine or Sextile Aspect, it also signifies Death, whether the Lord of the Ascendent receive the Lord of the Eighth or not.

If the Lord of the Ascendent be in any Angle it also signifies Death, but not incontinently; but when the Lord of the Eighth shall come to the degree of the Ascendent; and if not then, it shall be when the Lord of the Eighth cometh to the degree wherein the Lord of the Ascendent was at the hour of the question. Likewise if the Moon or any other Planet translate the Vertue and Light of the Lord of the Ascendent to the Lord of the House of Death; and if the Lord of the House of Death be strong or in an Angle, and the Lord of the Ascendent be Cadent from an Angle, or be in the Disposition of his House, or the Lord of the Eighth in his Exaltation, it signifies Death; and though

he be not Cadent, yet if he be in Oppoſition to his Houſe or Exaltation, it ſignifies death. And if the Lord of the eighth be in the Aſcendent, and the Lord of the Aſcendent and the Moon impedied, it ſignifies the Diſeaſe will much increaſe, and that the ſick will be in danger of death; nevertheleſs he will recover.

To know the continuance of a Diſeaſe, whether it be durable or not, behold the ſixth Houſe, which is the Houſe of ſickneſs; and if there be a fixed Signe, it ſignifies the ſickneſs will ſtand at a ſtay, and not alter its condition; if it be a moveable Signe, the Diſeaſe will change into ſome other Diſeaſe; if it be a common Signe, the Diſeaſe will eaſily go away of its own accord, and not much grieve the patient.

To know whether the Diſeaſe be old or new, conſider the Moon, and ſee from what Planet ſhe is ſeparated; if ſhe be ſeparated from an Oriental Planet, the Diſeaſe is new; if from an Occidental Planet, it is old: and if you finde the Diſeaſe to be old, conſider the twelfth Houſe, and judge by that, of the continuance of the Diſeaſe, as you did by the ſixth Houſe in a new Diſeaſe.

To know the time when the Patient ſhall recover, or be free from the Diſeaſe, behold the Moon, which if ſhe be joyned to a Planet that is Oriental, it ſignifies the Diſeaſe ſhall ſoon be cured; but if ſhe be joyned to a Planet that is Occidental, it ſignifies the Diſeaſe will be ſlow and hard to be cured.

And if the Moon be not joyned to any Planet, ſee what Planet ſhe is firſt joyned to after her departure out of the Signe ſhe is in, whether he be

Oriental or Occidental, and accordingly judge
the ſpeedineſs or ſlowneſs of the cure of the Di
eaſe; and it will be the ſooner and the better pe
fected, if any Fortune behold the Lord of the A
cendent, and if the Lord of the Aſcendent
not Cadent from the Aſcendent, nor from an An
gle. Likewiſe conſider whether any of the Infor
tunes be joyned to the Lord of the Aſcendent,
he to them, or behold them with an Oppoſition
Quartile Aſpect, for they afflict him; and in th
caſe, the ſick perſon ſeldome recovers: and if
evil Planet receive the Lord of the Aſcendent, t
ſick will hardly recover. Conſider alſo the Moo
which if ſhe be joyned to a Planet which is ſwi
in Courſe and Motion, and ſhe her ſelf be ſwifte
Motion, it ſignifies the ſick perſon ſhall ſoon re
cover: but if ſhe be joyned to a Planet that is R
trograde, it ſignifies prolongation, and lingring
the Diſeaſe. Alſo if ſhe be joyned to a Plan
that is ſlow in Motion, it ſignifies prolongati
and encreaſing of the Diſeaſe, and the ſick will
in a doubtful condition whether he will recover
not.

Whether an abſent party be ſick or not.

Conſider firſt the quality and condition of t
Querent & queſited, and accordingly judge, to w
whether one enquire for a Father, Brother, Chi
or Servant, Wife, Companion or Enemy, Biſh
or Religious Perſon, King, Lord, Maſter, Frie
or ſecret Enemy; and give the firſt Houſe to t
Querent; and to the queſited, the Houſe by whi
he is ſignified.

The

Then behold the Ascendent and his Lord, and give them to the Querent; and the Lord of the House of the quesited and the Moon, give to the quesited: and if the Lord of the House of the quesited or the Moon be Angular, and not impedited by the evil Planets, the quesited is in good health. Also if either of them be in a Succedent House, free from the Infortunes and other impediments, judge the same.

But if the Lord of the quesited be in the sixth House, or corporally joyned to the Lord of the sixth, or in Opposition or Quartile unto him, it signifies the quesited is sick, whether he be in the sixth House of the question, or in the sixth from his own House, or joyned with his Lord; but if you finde not these impediments, say he is not sick.

Whether a Servant shall be freed from his Servitude or not?

If a question be proposed concerning any Servant, or the Servant propose it himself, then give the first House, the Lord of the Ascendent and the Moon, to the Servant; and the Lord of the tenth the Master, of what quality or condition soever he be. Also if it be any other vile person, behold the Lord of the Ascendent for the Servant, and see if he be joyned to the Lord of the tenth House, and be in perfect Conjunction, either Corporal or by Aspect, what Aspect soever it be, either with Reception or without Reception, or in a compleat Conjunction in Degree and Minute, say that he shall be delivered from his Servitude in a short time.

But if the Lord of the Aſcendent be ſeparated from the Lord of the tenth Houſe, one minute or more, it ſignifies that he is already delivered from his Servitude.

But if you finde not the Lord of the Aſcendent thus poſited, then conſider the Significatrix the Moon, and judge of her according as of the Lord of the Aſcendent: but if you finde neither the Lord of the Aſcendent nor the Moon thus poſited, then have reſpect unto the Sun; and if you finde the Lord of the Aſcendent or the Moon joyned to the Sun with the Lord of the tenth, or ſeparated from him, give the ſame Judgment concerning the Sun, as of the Lord of the tenth.

But if the Lord of the Aſcendent or the Moon be in the Aſcendent, or in the tenth, fourth or ſeventh, or if either of them be joyned to any Planet in any of thoſe Houſes, he ſhall not be delivered from his Servitude, if the Planet to whom the Lord of the Aſcendent or the Moon is joyned, be direct: but if he be retrograde, he ſignifies he ſhall be freed, but with great trouble and vexation; and if the Lord of the Aſcendent be impedited in the Aſcendent, or in the tenth, ſeventh or fourth Houſes, by the Corporal Conjunction of any evil Planet, or in Oppoſition or Quartile to him, or be entring into Combuſtion, he ſhall not be delivered from that Servitude, unleſs it be by death, which looſeth all Bonds.

Whether

Whether a Master will put away his Servant ?

If a Servant, either hoping or fearing that his Master will put him away, or otherwise dispose of him, and asketh the question to be resolved, whether he will or not ? behold the Lord of the fifth House, which if he be joyned to any other Planet that receives him from the Signe wherein he is, either by House or Exaltation, or by two other lesser Dignities, and the Lord of the seventh be not received, it is best for the Servant where he is; but if the Lord of the seventh be received, that place is best for the Servant which he hopes to go unto.

Likewise consider the Lord of the Ascendent and the Moon, and observe from whom either of them is separated, and to who n they are joyned; for if they separate from a Fortune, and apply to an evil Planet, it is better for the Servant to stay where he is; but if they separate from an evil Planet, and be joyned to a Fortune, that place whither he intends to go, is best for him.

But if the Lord of the Ascendent or the Moon do separate from a Fortune, and apply to a Fortune, then judge according to the better Fortune, if one of them be better then the other.

But if they separate from an evil Planet, and apply to an evil Planet, they are both bad according to their several Dispositions.

And if you finde not the Lord of the Ascendent nor the Moon joyned to any Planet, if both of them be void of Course, observe what Signe either the Lord

Lord of the Aſcendent or the Moon is in; if he hath therein greater Dignity then in the ſeventh or ſecond, to wit, Houſe, Exaltation, Term, Triplicity or Face, the Maſter with whom the Servant is, will be better for him then to remove to another: but if he have greater Dignity in the ſecond or ſeventh Houſe then in the Aſcendent, another Maſter will be better for him then the former.

Queſtions pertaining to the ſeventh Houſe of Marriage, whether it ſhall be effected or not? and when? and if it ſhall not be effected, what ſhall hinder it?

If a queſtion be propoſed to thee concerning Matrimony, whether it will take effect or not? And if not, what ſhall impedite it? conſider the Aſcendent and his Lord, and the Moon, which ſhall ſignifie the Querent; and the ſeventh Houſe and his Lord, the queſited, whether the Man or Woman enquire, and ſee how and in what manner they aſpect one another; and if the Lord of the Aſcendent or the Moon be corporally joyned to the Lord of the ſeventh, the Man or Woman that enquires, ſhall enjoy his or her Sweet-heart, and the Marriage ſhall be effected.

Or if they behold one another by a Trine or Sextile, the Marriage ſhall be perfected, whether it be with Reception or without, if the Aſpect or Conjunction be Corporal.

But if they be in Oppoſition, the matter will not be effected, unleſs Reception intervene; neither will

will there be any hope of it: but if it be a Quartile Aspect with Reception, the Marriage will be perfected, though with some delay.

But if it be without Reception, there may be hopes of perfecting the Marriage, and they may be confident of it; yet it seldome comes to pass, but is obstructed and broken off, unless some Friend of the Querent that hath the matter in hand, may happily bring it to pass.

After the same manner judge, if the Lord of the seventh be by such Aspects joyned to the Lord of the Ascendent.

If the Lord of the seventh be in the Ascendent, the Marriage will be easily compleated, and without importunity, and the VVoman hath a greater desire thereunto then the Man, if the Man ask the question; and if the Woman enquire, the Man hath a greater desire then the Woman: but if the Significators do not aspect each other, but there is some other Planet that transfers the light between them, then the matter shall be brought to pass by means of some person intrusted in the business, as an Agent between them; and then see what House that Planet is Lord of, who carries the light between them; for by one that is signified by that House, the matter shall be effected: and if it be a Masculine Planet, it shall be effected by a Man; if a Feminine Planet, by the means of a Woman.

Also behold the Planet which transfers the light or nature between the Lord of the Ascendent and the Lord of the seventh, and to whom they commit their Disposition; and if the Lord of the Ascendent and the Moon, and the Lord of the seventh

venth be free from impediment, and not Retrograde, Combuſt nor Cadent from Angles, nor from the Aſcendent, and be not beſieged by evil Planets, nor in Square nor Oppoſition to them without Reception, ſay that the Marriage ſhall be very well effected, and ſhall continue.

And if a Fortune be the Receiver of the Diſpoſition or a Tranſlator of Light, and be free from impediments, the Marriage will be good and profitable, and will endure in peace and tranquillity.

But if he be evil, though he be found free from impediments, and although he ſhall ſignifie the perfection of the marriage, and the durability thereof, yet there will ſometimes happen ſome contention, difference, and angry words between them, though not always.

And thoſe Diſſentions will be the greater on their part, or rather ſtirred up and cauſed by that perſon whoſe Significator is evil; and perhaps there may happen to be a divorce between them, by reaſon of thoſe ſtrifes and contentions.

And if the Receiver of the Diſpoſition, or the Tranſlator of Light be an Infortune, he will deſtroy and break off the Marriage after it ſhall be thought to be perfectly concluded; and it will be evilly broken off, ſo that from thence ſhall ariſe ill-will, contention and hatred.

And if he be a Fortune, and be impedited with any of the aforenamed impediments, the matter ſhall alſo be broken off, after it ſhall be thought to be fully concluded, but no contention ſhall ariſe thereupon; or if there do, it will not laſt long, and probably both parties may break off themſelves

ſelves by their own conſent and mutual will.

What cauſe ſhall hinder the Marriage?

If you deſire to know what ſhall be the cauſe that ſhall hinder the Marriage, or break it off after it ſhall be thought to be fully concluded, and brought even to perfection; obſerve then what evil Planet it is that impedites the Reception of the Diſpoſition of the Significators of the Man and Woman.

If it be the Lord of the ſecond Houſe, the Querent wants means and money, which happily ſome body hath diſcovered to the other party, and that is the cauſe.

If it be the Lord of the third Houſe, ſome Brother of the Querents; or if he or ſhe have no Brother, it is obſtructed by ſomething elſe ſignified by the third Houſe.

If he be Lord of the fourth Houſe, the Father, or ſomething elſe ſignified by that Houſe, breaks off the Match.

If the Lord of the fifth Houſe, ſome Children of the Querents; or if the Querent have no Children, ſome other ſignification of that Houſe is the cauſe.

If it be the Lord of the ſixth, the cauſe will be ſickneſs of the Querent, or ſome other ſignification of that Houſe.

And if it be the Lord of the eighth Houſe, the difference is about the portion of the Wife, or the Querent will die, before the Marriage can be perfected: which you may underſtand, if you finde the Lord of the Aſcendent impedited by the Lord of

of the eighth House, or joyned to him, or they receive one another.

If he be the Lord of the ninth House, some Religious Person, probably Clergy-man, or the Querents Religion will obstruct the business, or something signified by the ninth House.

And if he be the Lord of the tenth House, some Noble-Man, Magistrate, Office of the Querent, or something signified by that House, breaks off the Match.

If it be the Lord of the eleventh House, some Friend will disturb the proceeding of the Marriage, or something signified by that House.

If he be Lord of the twelfth House, the cause will be the Sickness, Infirmity, or meanness of Birth and Family of the quesited, or something signified by the twelfth House.

And if the Planet which translates the Light between the Lord of the Ascendent and the Lord of the Seventh be naturally evil, the destruction and detriment of the business will be caused by that Person who intermeddles therein, and seems to be willing to effect it and bring it to pass.

Of a Woman, Whether she be a Virgin or corrupt, or hath a Friend that she loves better then her Husband, if she be married.

Envy oftentimes raises an ill Report of Persons undeservedly, to obstruct a Marriage, or hinder the party from some Preferment: Therefore if any one propose to you a Question concerning a Woman, whether she be a Virgin or not, and would be resolved hereof:

Con-

Consider the Ascendent and his Lord, and the significatrix, which is the Moon (although in this case the Querent hath no House nor Planet which shall signifie him) and see if they be both in Angles, and in fixed Signes, say that the Woman is a Virgin, and free from any spot or vice of corruption; and if any report evil of her, they lie, and falsely abuse her, and no uncleanness is she guilty of, neither was she ever tempted by any.

But if the Lord of the Ascendent and the Moon be in fixed Signes, and the Angles be moveable Signes, she hath been tempted, but hath not yielded.

And if the Moon be joyned to *Saturn*, *Iupiter* or *Mars*, Bodily or by Aspect, so that there be between them five degrees, or less; she is tempted by one signified by that Planet to whom the Moon is joyned.

But if the Moon be joyned to *Venus* or *Mercury*, she is tempted by some Woman for a Man; but she regardeth not, nor hearkneth to her words, but scorneth her.

But if the Moon be separated from any of the said Planets three minutes, the Woman is angry with the Bawd or other Tempters, and they desist from their enterprize.

And if the Angles be fixed Signes, and the Lord of the Ascendent or the Moon in a moveable or common Signe, (but common Signes are of less importance then the moveable) she both hath been, and still is tempted, and sometimes hearkneth to what the tempting Women urge unto her, but yet yieldeth not unto them, but perseveres in her Virginity.

And

And if the Lord of the Ascendent and the Moon be in moveable Signes, or if they be both in common Signes, and the Moon be joyned with any of the said Masculine Planets, she is imbraced by one who is signified by that Planet to which the Moon is joyned, *& tetigit ille pudibunda Mulieris, & etiam posuit virilia sua juxta illa ; & fuit res tantum antè quod credidit ille, se cognovisse eam ; & ipsa fuit delusa ita quod expiravit ejus Virginitas : tamen non credidit se perdisse eam ; quia non complevit illud verecundum ex parte sua.*

And this oftentimes comes to pass, when Men have much Company and Familiarity with VVomen, or much frequent each other, and sometimes at Feasts, or going together to Groves, Gardens, and Meetings of Pastime, or when Women go to great Festivals, *&c.*

But if then the Moon be found with the Dragons Head, the thing hath been begun, but not yet perfected ; yet she hath she lost her Virginity by that means.

And if the Dragons Tayl be with the Moon, in the place of the Head, she both hath been guilty, still is guilty, and for the future is never to be judged without Crime. The same may be judged of *Mars*, if he be found in the place of the Dragons Head ; but he impresseth not so much wickedness into the Woman, as doth the Dragons Tayl.

But if the Moon be joyned to *Venus*, in like manner, in Signes and Angles, it shews she hath not done the Act, yet is not a Virgin, but *videtur amare puellas, & fricare se cum eis, & Sodomizat cum eis*, and sins against Nature.

But

But if the Moon be impedited in the last face of *Gemini*, the VVoman hath corrupted her self, *propriis manibus, & devirginavit semetipsam.* And if the Moon be impedited in the last Term of the same Signe, the VVoman will persist in her wickedness.

And if the Ascendent be a moveable or common Signe, or the Lord of the Ascendent or the Moon be in moveable or common Signes, the VVoman hath lately lost her Virginity consentingly; or if it were not willingly, yet she is deflowred.

And if the Ascendent be a fixed Signe, and the Lord of the Ascendent in a fixed Signe, although the Moon be in a moveable or common Signe, or if the Moon be in a fixed Signe, although the Ascendent or Lord of the Ascendent be in moveable or common Signes, the VVoman hath not lost her Mayden-head; probably some Man hath assaulted her by Violence, *& appropinquit virilia sua juxta pudenda mulieris, & spermatizavit ibi*, but hath not corrupted her.

And if the Lord of the Ascendent or the Moon be Combust in a moveable Signe, the VVoman hath been ravished and lost her Virginity by Violence; and if the Combustion be in a fixed Signe, one hath attempted to force her; but she overcame him, and would not suffer her self to be corrupted.

But if the Moon be in the Ascendent with *Saturn*, and the Ascendent be a fixed or common Signe, she is not deflowred in *facto*, but abused *per scelus Sodomiticum.*

And if thou finde the Lord of the Ascendent or the Moon in the fifth, or the Lord of the fifth in

the Ascendent, or if you finde them corporally joyn in one Signe, it signifies that the Woman hath already conceived with Child; and if they be separated one from another three Degrees or less, the Woman hath already brought forth a Child.

But if the Moon be impedited by *Mars*, and *Mars* be in Quartile with *Venus* in perfect Aspect, or if *Venus* be separated from *Mars* a minute or more, and *Venus* be then in *Cancer*, *Scorpio* or *Pisces*, and *Mars* in *Aries*, or in his Triplicity, and in Quartile to *Venus*, so that she be separated from him, say that she is a Virgin, and not corrupt.

Also you may excuse the Woman, if you finde her onely deflowred by some of the wayes before spoken of, so that she doth not believe her self that she is deflowred, you may say that you finde her a true Virgin, and that no evil can truly be said of her; or if you find that she is deluded, or that her Virginity is lost *tactu*, or in some other manner, as before is spoken, for sometimes *corrumpiter mulier, & expirat ejus virginitas solo tactu manus suæ vel alienæ, vel digitorum titillatione, dummodo ipse spermatizet:* wherefore you may truly say, That though happily she is addicted to jest or be merry with any one, yet she is not known by any man, whatsoever is said of her; and so you may excuse her to him that enquires of you, because if you should tell him the whole truth, perhaps he may account her to be corrupt, as if she had had Copulation with a Man.

Whe--

Whether a Child be the Mans it is reputed to be?

If a Mans Wife be conceived with Child, and he doubt whether it be legitimate or fraudulent, and propose the question to be resolved, behold the Lord of the Ascendent and the Moon, which are the Significators of the Querent, and the fifth and his Lord, which are the Significators of the conceived; and if they Aspect one another by Trine or Sextile, whether it be with Reception or without Reception, the Conception is legitimate.

Or if they behold one another by Quartile or Opposition with perfect and mutual Reception, or if the Lord of the Ascendent or the Moon be in the House of Children, or if the Lord of the fifth be in the Ascendent not aspected by evil Planets, or if the Fortunes behold the House of Children or his Lord, the Conception is legitimate, or Child if it be born.

But if it be not so, see if the evil Planets, either *Saturn* or *Mars*, behold the House of Children or his Lord, then the Conception is by whoredome, and the Child a Bastard.

Of Strife, Law-suits or Controversies between any, either in Contention, or to be; who shall overcome or recover, and who be overthrown; and whether a difference shall be composed without suit.

Concerning any Law-suit or Controversie, either

ther begun and depending between any parties, or to be commenced, and hereupon a queſtion be moved to you, to know who ſhall overcome or recover? take the Aſcendent and his Lord, and his Significatrix the Moon, for the Querent, and the ſeventh Houſe and his Lord for the Adverſary, and ſee if the Lord of the Aſcendent or the Moon be joyned with the Lord of the ſeventh, or be with either of them by a Trine or Sextile Aſpect with mutual Reception, they will agree between themſelves without the mediation of any other. And if one of them receive the other, and he that is received doth not receive the Receiver, they will agree without ſtrife, but not without the interceſſion of ſome other; and they who do interpoſe themſelves in the buſineſs, will be moſt for him, whoſe Significator receives the other.

And if they be joyned by a Quartile or Oppoſition with Reception, or by a Trine or Sextile without Reception, they will agree, but firſt they will go to ſuit.

And the Agreement will always begin on his part, whoſe Significator is leſs ponderous, and who commits his Diſpoſition to the other; and ſo much the better, if both Significators receive one another.

If a light Planet be joyned to a ponderous, and receive him not, but the ponderous receiveth the light, it ſignifies that he which is ſignified by the receiving Planet, will agree.

And for this, behold the Significator of the King, Magiſtrate or Judge, before whom the matter either is, or is like to depend, which is the Lord of the tenth Houſe: if he Aſpect any of the Significators,

cators, to wit, the Lord of the Aſcendent or the Lord of the ſeventh, or be corporally joyned to either of them, or if the Lord of the Aſcendent would be joyned with the Lord of the ſeventh, or the Lord of the ſeventh with him; if the Lord of the tenth cuts off that Conjunction, they will not agree till the matter hath firſt come before the Judge; and he will not ſuffer them to agree, but animates them to go to Law, to get or extort ſomething from them.

Alſo behold the Moon, whether ſhe transfer the light between the Lord of the Aſcendent and the Lord of the ſeventh; and if the Moon doth not transfer the light between them, ſee whether any other Planet doth transfer the light between them; and if ſo, there will ſome Friends interpoſe between them, and work an agreement, although they have begun a ſuit.

Then behold the Lord of the Aſcendent, which ſignifies the Querent, and the Lord of the ſeventh, which is Significator of the Adverſary; and ſee which of them is ſtrongeſt, and judge that he ſhall overcome; for he is ſtronger which is in an Angle, and eſpecially if he be in any of his Dignities; and the greater the Dignity is, and the more Fortitudes either of them hath, by ſo much he will be more powerful; and the rather, if he be received in the place where he is, for then he will have helpers and aſſiſtants.

And if there be an agreement propoſed between them, the beginning thereof ariſes from the lighter Planet, and he who committeth his Diſpoſition to the other; for if the Lord of the Aſcendent be more light, and the Lord of the ſeventh more ponde-

rous, the Querent desires the agreement; and if the Lord of the Ascendent be more ponderous and the Lord of the seventh more light, the Adversary seeks first a composure of the difference: and the Planet which is Cadent from an Angle, is said to be the weaker, unless some other Planet well fortified assist him and receive him.

Consider also whether the Lord of the seventh be in the Ascendent, for then it signifies absolutely that the Lord of the Ascendent, that is, the Querent, will overcome, and the Adversary be overthrown.

And if the Lord of the Ascendent be in the seventh, the Querent will have the worst, and the Adversary will overcome him; for which Significator soever is found in the House of the other, he in whose House he is, will overcome, and that not onely in Law-suits, but pecuniary affairs, as buying and selling, in War and Duels, because ever the Significator that is found in the House of the other, it signifies he already is or will be overcome.

Observe likewise whether the Lord of the seventh or the Lord of the Ascendent be Retrograde; for if the Lord of the Ascendent be Retrograde it argues weakness and debility in the Querent, and that he will not be able to stand out the suit, and that he will deny the truth to his Adversary, and not confess it, nor believe that he himself hath right done him.

And if the Lord of the seventh be Retrograde it signifies inability and weakness on the Adversaries side, and that he will avoid the suit as much as he can, and will deny the truth; neither will

believe his own cauſe to be good.

Behold alſo the Significator of the Judge, who is to give Judgement, or try the cauſe betwixt them, which is the Lord of the tenth Houſe, whether he behold all the Significators of the Contention or not: if he behold them, and be direct, he will proceed then according to the ordinary courſe of Law in that cauſe, and will endeavour to end and decide it in a ſhort time; but if he be Retrograde, it ſignifies that the Judge, or him who hath power of deciding the cauſe, will not regularly proceed therein according to due order of Law, nor care to end the ſame, but rather to prolong it, and keep it afoot illegally.

Now we come to ſpeak of the continuance of a Suit.

If the Lord of the Aſcendent be ſeparated from the Lord of the ſeventh, or the Lord of the ſeven ſeparated from the Lord of the Aſcendent, or if the Lord of the Aſcendent be joyned with the Sun or Moon, or either of them joyned with him, ſo that no other Planet hinder their Conjunction, ſo that it be not a corporal Conjunction of the Sun, for that impedites him, unleſs that Planet be in Cazimi, then he is ſtrong; or if the Lord of the Aſcendent be in the Houſe of either of the Luminaries, or if the Sun or Moon be in the Aſcendent, theſe are arguments of the ſtrength of the Querent that he will overcome.

But if the Lord of the ſeventh be ſo diſpoſed as we have ſpoken of the Lord of the Aſcendent, it argues the ſtrength of the Adverſary.

And also observe, if the Lord of the Ascendent be joyned to the Lord of the tenth House, the Querent will seek for help from the Judge, or of him that hath the hearing of the cause, and seek to corrupt him by Bribes, that he may give Judgement on his side.

And if the Lord of the tenth House receive the Lord of the second from the Ascendent, the Judge takes money of the Querent; and if the Lord of the twelfth receive the Lord of the Ascendent, the Judge acquiesceth in the Petition of the Querent. Likewise behold whether the Lord of the tenth House be lighter then the Lord of the Ascendent, and be joyned to him, the Judge seeketh to do the business of the Querent without his desiring it: but if the Lord of the seventh be joyned to the Lord of the tenth, the Adversary seeks help from the Judge.

And if the Lord of the tenth receive the Lord of the seventh, the Judge hearkens to the request of the Adversary, and becomes his Friend, otherwise not.

But if the Lord of the tenth receive the Lord of the eighth, the Judge takes money of the Adversary.

But if the Significator of the Judge, to wit, the Lord of the tenth House, be lighter then the Lord of the seventh, and be joyned unto him, then the Judge seems voluntary to incline unto the Adversary, and to do him good, without his petitioning of him.

And after you have considered the Nature and Disposition of both Significators, to wit, the Lord of the Ascendent and Lord of the seventh, and it

not

not appears to you by any argument that they will compound and agree, but rather to contend in Law further, then obſerve whether the Lord of the tenth Houſe be joyned to any of the Significators, to wit, the Lord of the Aſcendent or Lord of the ſeventh, and which of them is joyned to him, and whether no Planet fruſtrates their Conjunction; then the Judge or Determiner of the cauſe will be favourable to him, to whoſe Significator he is joyned: that is, if he be joyned with the Significator of the firſt Houſe, he will be favourable to the Querent; if he be joyned to the Significator of the ſeventh Houſe, he will be favourable to the Adverſary; if he be joyned to neither of them, he will incline to favour neither, but paſs Judgement according to Law; and if he be joyned to them both with Reception, the Judge will compoſe the matter, and make an agreement betwixt them whether they will or no. Behold alſo the Lord of the tenth Houſe, which ſignifies the Judge, and ſee if any Planet be in the tenth Houſe; and if the Lord of the tenth be in the tenth, the Judge will bring that cauſe to an end as ſoon as poſſibly he can with credit and honour, except *Saturn* be there: and if he be Lord of the Term, Triplicity or Face, judge the ſame; but the Judge will not be ſo careful in giving Judgment.

But if there be in the tenth Houſe a Planet which hath no Dignity there, nor is received by the Lord of the tenth Houſe, it ſignifies that the parties will not ſtand contented with the Judment or Sentence of the Judge, but will appeal to ſome other Judge, and ſtand to his Judgement.

Ob-

Obſerve if *Saturn* be ſignificator of the Judge and be in the tenth Houſe, then the Judge will not give Judgement according to Law nor Right: (*But prove an old covetous Knave, as moſt are*) but if *Jupiter*, *Sol*, *Venus*, ☿ *Mercury* or *Luna* be joyned to him by any Aſpect whatſoever, except an Oppoſition, or be void of Courſe, the Judge will be evil ſpoken of; but he will quickly ſuppreſs it, and not be defamed thereby: but if any of them be joyned to him by an Oppoſition, the Judge will lie under an ill report for giving falſe Judgement, which he cannot cleer himſelf of.

But if ♂ *Mars* do then behold *Saturn* by Oppoſition or Quartile, whereſoever ♂ *Mars* then is, the Judge will be defamed: but if ♂ *Mars* be ill dignified, the Judge will lie under great diſgrace, unleſs ♂ *Mars* be then in *Capricorn*; becauſe then *Mars* refrains ſome of his malice, eſpecially if he be well placed.

But if you find that the parties will not ſtand to the Sentence of the firſt, but continue in their Suit, then obſerve if there be any other Planet in the tenth Houſe, and by him is ſignified the Judge which the Parties will appeal to, to end their controverſie: and if *Jupiter* be there, the Judge which they appoint will be good, benevolent, juſt and upright, and by no means will yield to be corrupted, (*dic quibus in terris, & eris mihi magnus Apollo*, where this *Rara Avis* is) neither by bribes nor prayers; but will proceed according to right and truth. But if *Mars* be there, the Judge will be falſe, ſurly, (and a crabbed Knave) unfaithful, not loving juſtice and righteouſneſs, but one that will quickly be changed from one judgement to another

ther, and the last judgement will be always worse then the first ; and the parties will repent themselves that ever they were troubled with him.

But if *Sol* be in the tenth House, the Judge will be of an upright minde, yet suffer himself to be led by the prayers of friends, and to hearken thereunto ; yet he will Judge uprightly.

If *Venus* be there, the Judge will be just and upright, but not of much judgement in the Law, yet he will judge honestly.

If *Mercury* be in the tenth House, the Judge will be of a good acute Wit, and searching quickly into the matters and merits of the cause ; but he will judge according to the nature of the Planets that he applies to : if to the Fortunes, justly ; if to the evil Planets, unjustly : if he apply to none, he will judge according to the proof he findes.

And in all the aforesaid Accidents, the Lord of the Ascendent and Lord of the seventh are to be considered, without the participation of the Moon : although she naturally is a partaker of every thing, yet here they derogate a little from her.

But if the Moon be in the tenth House, the Judge will be light and instable, not considering right from wrong, not caring what he judgeth, nor what is said of his Judgement, be it good or bad.

Whatsoever we have here said concerning Suits and Differences between Party and Party, after the same manner are we to judge in matters of VVar, Duels, and all other Controversies.

Whether

Whether Goods ſtolen ſhall be recovered again or not?

If any one move to you a Queſtion concerning any thing ſtolen or loſt, whether he ſhall recover it again or not; behold the time of the Queſtions propounding: the Lord of the Aſcendent and the Moon ſhall ſignifie the Querent, and the ſeventh Houſe and his Lord for the Thief: and if you finde him in the ſeventh Houſe, judge that the Querent ſhall finde the Thief, if that he ſeek after him.

But if you would know whether the thing ſtolen ſhall be found again, conſider the ſecond Houſe from the Aſcendent; and if he be joyned to the Lord of the Eighth, and he receive him, which Houſe ſignifies the Subſtance of the Thief, the Querent ſhall regain the thing ſtolen, either of the Goods of the Thief, or ſome other ſatisfaction for the thing loſt.

Judge the ſame of the Lord of the firſt, if he be joyned to the Lord of the Eighth, and receive him.

But if the Lord of the ſecond from the Aſcendent, which ſignifies the Subſtance of the Querent and the thing ſtolen, be Combuſt, it ſignifies that the Thief hath conſumed, deſtroyed or made away with the thing ſtolen; ſo that if the Querent finde the Thief, yet he ſhall not finde out, or recover the thing ſtolen.

If the Lord of the ſecond be going from Combuſtion, the Querent ſhall recover part of the Goods loſt, but ſhall never finde it all, nor above half thereof.

More-

Moreover, if the Lord of the Seventh be in the First, or be joyoned to the Lord of the First, the Thief will repent him of the Fact, and bring it again to the place where it was.

Also observe that if the Lord of the First be joyned to any other Planet in the tenth, first or seventh Houses, the Querent shall finde the Thief without much looking after him; and if the Lord of the First be joyned to a Planet in a Cadent House, not beholding him, it signifies that the Thief is gone from that place so far, that there is no hopes of finding him: but if the Cadent Planet behold the Ascendent, and the Lord of the First be joyned to him, it signifies the Thief shall be found after it is almost out of hopes; yet with diligent inquisition.

Furthermore, if you finde the Lord of the Seventh Combust, and the Lord of the First behold him, it signifies the Thief will be found out when he thinks himself secure.

Also, if the Moon translate the Light between the Lord of the First and Lord of the Seventh, the Thief will be found.

And if the Lord of the First do not behold the signifier of the Thief, and he be under his Beams, he will be found, though not easily; and if the Lord of the First, and Lord of the Second be both joyned to the Lord of the Tenth, the Magistrate or Power will compell the Thief to return the thing stolen to the Querent, or to him whose it is; or the Thief will render it for fear that he shall be carried to some Magistrate in the Place wherein he is taken.

If the Lord of the Seventh be joyned to the Lord

Lord of the Third or the Lord of the Ninth, or be in the third or Ninth, it ſignifies the Thief is gone out of that Country; or if he be in the Third, itt ſignifies he is in his Journey neer the confines off the Countrey.

If he be joyned to the Lord of the Third, it ſignifies he is gone far out of the Country: if he be in the Ninth, he is gone very far.

And to know towards what part a Thief or anyy Fugitive Perſon is gone, behold the ſignificatrix off the Fugitive, which is the Moon, and ſee where ſhee is: if ſhe be in the Aſcendent, or between the Aſcendent and the fourth Houſe, he is gone towardd the Eaſt part; if he be right in the Firſt, he is gonee toward the Eaſt directly; if in the ſecond Houſe, toward the Eaſt, declining a little toward the North:; if in the third, more Northward: if the Moon be inn the tenth Houſe, he is gone Southward; if in thee eleventh Houſe, South-Eaſt; if in the twelfthh Houſe, more Eaſt then South: if he be in the ſeventh Houſe, he is gone Weſtward; if he be inn the Eighth, Weſt, inclining to the South; if in thee Ninth, more South then VVeſt: if ſhe be in thee Fourth, he is gone Northward; if in the Fifth, North-VVeſt; in the Sixth, more VVeſt: and ſoo you may adde or diminiſh, according to your diſcretion, according as you ſhall ſee the Moon orr the Lord of the Seventh in a place or Signe, Oriental, Meridional, Occidental or Septentrional.

But if the Lord of the Seventh be in an Angle, the Thief is not gone out of that place or Countrey: and if you finde that the Thief is gone outt of that Land or Countrey, then obſerve whether

evill

evil Planets or Fortunes be joyned to the Lord of the Seventh; and if evil Planets be joyned to him, or he to evil, ill will befall the poor Thief in his flight: for if *Mars* be joyned to him, he will fall into the hands of Cutters, upon the High-VVay, who will take from him that which he carries, and wound him: if *Saturn* be joyned to him, he will happen among Thieves, and they will *rob the Thief.*

Also if the Moon be joyned to evil Planets, it signifies that he will lose that which he carries with him.

But if Fortunes be joyned to him, and he be free from impediments, it signifies that he will have good success in his flight and journey, unless the Fortune which is joyned to the Lord of the seventh be impedited by Retrogradation, Combustion, or be in his fall; it signifies that the Thief shall lose that which he carries with him: but if that impedited Fortune shall be then joyned to another Fortune which is in the first or tenth House, and not impedited, it signifies that he which follows the Thief, will take away his Goods from the Thief, because he will cast it away when he sees himself pursued.

And if the Sun or Moon behold the Significator of the Thief, or the Significator of the Substance by a Trine or Sextile Aspect, it signifies that the Querent shall finde againe the thing stolen.

Judge the same, if the Sun or Moon be in the first or tenth Houses, and if they behold one another with a Trine or Sextile Aspect; but if they behold one another by Square or Opposition, it signifies the Querent may at last finde againe the Goods that

that were ſtolen, though he deſpaires thereof.

And the thing ſtolen or loſt will be found again after the Sun or Moon are ſeparated from the Part of Fortune, or one of them be corporally joyned to him; and ſee how many degrees that Luminary is diſtant from the Part of Fortune which is neereſt to it; that is, if the Part of Fortune be in an Angle, the thing will be found againe within ſo many days, or within ſo many weeks as the Luminary is diſtant degrees from the Part of Fortune.

And if he be in a Succedent Houſe, it will be within ſo many weeks or moneths; and if in a Cadent Houſe, in ſo many moneths or years.

And if the Sun ſignifie the finding of the Goods it will be ſooner then if the ſignification be by the Moon. And if you finde not that the Sun nor Moon do behold the firſt Houſe, nor behold one another by any Aſpect, and neither of them behold Part of Fortune, it ſignifies that the Thief ſhall never be diſcovered nor found out, neither will the theft, or thing ſtolen, be found out or regained by any means, labour or ſearch thereafter, which may be endeavoured by the Querent or by any one for him.

Whether one ſhall finde again a thing loſt.

If any one propoſe to you a Queſtion whether he ſhall find again a thing that he hath loſt or not, and you would ſee whether it be ſtolen or not, or otherwiſe miſlaid; Then conſider the Lord of the First and the Moon, if they be both joyned to the Lord of the Second, from the Aſcendent, which is

the

the Significator of Substance, then the thing shall be found againe easily, and with little labour: but if one of them, either the Lord of the first or the Moon, be joyned to the Lord of the second, it signifies the thing lost shall be found, though not so easily, as if they had been both joyned to him.

But if neither of them be joyned to the Lord of the House of Substance, nor he to them, see then if any other Planet translate the light of one of them to the other, it signifies also that he shall finde the Goods lost.

And if there be not any Planet that transfers the light between them, but there is a Planet that is more ponderous then the Lord of the first and Lord of the second, to whom they both are joyned, and he receives the light of them both, it signifies the finding of the thing quesited.

Also if the Lord of the second be in the second, or behold the same with a Trine or Sextile, it signifies the Querent shall finde the thing lost, but with a great deal of care and sollicitude.

And if you finde not the Lord of the second in the second, but there be some other Planet in the second, and the Lord of the second be joyned to him, either by Body or Aspect, the thing enquired after will be found againe.

But if the Lord of the second be not in the second, neither is there any Planet there which he beholds, nor that beholds him by Trine or Sextile, it signifies the thing lost shall not be recovered againe.

Also, if you finde the Lord of the eighth joyned to the Lord of the seventh, or he to him, he will not recover againe the thing lost, because it

ſignifies, that whether it be a Thief, or any other to whoſe hands the thing is come, he will appropriate it to himſelf, and convert it to his own uſe.

Or if the Lord of the ſeventh be joyned to the Lord of the ſecond, or he to him, without a Conjunction of the Lord of the Aſcendent or Moon ſo that the Lord of the firſt or the Moon do behold them, it ſignifies the finding again of the thing loſt though with ſome Strife and Controverſie.

And if the Lord of the eighth be joyned to the Lord of the ſecond, the Querent ſhall recover the thing loſt; for the Conjunction of the Lord of the eighth, ſignifies that the Subſtance of the Thief, or he that hath the Goods which is loſt ſhall tranſit into the Subſtance of the Querent and be made his as before; and if any ſtrife ariſe thereupon, the Querent will recover and overcome: and if he recover not the thing it ſelf *ſpecie*, yet he ſhall recover ſo much of the Goods of the Thief, or he that hath his Goods, as will make him ſatisfaction for the thing loſt; and the more ſure, if the Lord of the firſt do then behold the Lord of the eighth or ſecond.

And if he then behold the Lord of the tenth Houſe, it ſignifies that the Goods are come into the hands of ſome Officer or Magiſtrate who hopes to have, or diſpoſe thereof himſelf.

But if the Lord of the eighth Houſe be then joyned to the Lord of the tenth, it ſignifies that the Thief or Adverſary gives money to the Magiſtrate or Officer, that he ſhould not hurt him, but rather aſſiſt him.

Further, Conſider if the Lord of the ſecond

in

not joyned to the Lord of the first, nor Lord of the Eighth, the thing enquired after, will never be recovered, but may be accounted quite lost.

Behold also, if the Lord of the Second be joyned with the Lord of the Third, or with the Lord of the Ninth, or with any other Planet in those Houses, or if he himself be there, it signifies that he which hath stolen the Goods or thing lost, or he to whose hands they are come, hath carried them out of the Country, and is departed into another.

Observe also, if the Sun and Moon be both under the Earth, at the time of the question or thing stolen, it signifies it shall not be heard of again; neither shall the Thief nor he that hath it ever be known or found out.

Also if the Lord of the Ascendent and the Moon be both in the Ascendent, and the Sun behold them by a Trine or Sextile, it signifies that the thing lost or quesited after shall be found the same day it is lost. And if the Sun do behold them by a Quarile, it shall be found in a week; if by Opposition, in a month, and it shall return again to the Owner. Understand the same of every thing, after what manner soever it is lost or taken away.

Whether the Thief, or he that hath the Goods or thing lost, be one of the House or Family, or of what Quality or Condition he is.

Consider whether the Sun and Moon be both together, and do both behold the Ascendent; or if the Lord of the Ascendent be in the Ascendent, or corporally joyned to any Planet, or with the Lord of the Seventh; or if the Sun and Moon be in their

own Houſes, or in the Houſes of the Lord of th
Aſcendent, and behold the Aſcendent or his Lord
or if the Lord of the Aſcendent be remote fro
the degree of the Cuſp of the Aſcendent, and a
nother Planet be with him in the ſame Signe, mo
neer the degree of the Aſcendent, it ſignifies th
the Thief or he which hath the thing loſt, or Good
is one of the Houſe or Family.

And if you finde not both the Luminaries ſo pl
ced, but onely one of them, then the Thief, or
which hath the things that are loſt, is not of t
Houſhold, but hath relation thereunto.

And if the Sun and Moon be in their Triplic
ties, the Thief is one that appertaineth to the ow
ner of the Goods, or to his Family, but dwelle
not in the Houſe with him.

And if the Luminaries be in their Tearms,
Faces, the Thief is not one of the Houſe-Dwe
lers, but is familiar with them, and eſpecially wi
the Maſter of the Houſe, and well known unto him
and is frequently in his Company, and perhaps
Kin unto him, or his Servants.

But if the Luminaries behold the Aſcende
and do not behold the ſeventh Houſe, the Th
never was in the Houſe before; but onely th
time when he ſtole the Goods.

And if any of the Luminaries be in a Comm
Signe, the Thief hath been in the Houſe befo
but not to ſteal; and ſome of the Houſe knew wh
he did ſteal the Goods.

But if the ſignificator of the Thief, which is t
Lord of the Seventh, be in the Third Houſe, it ſi
nifies, that the Thief is not of that place or Cou
trey, but remote therefrom.

C

Of the Age of the Thief.

If *Venus* be significatrix of the Thief, it is a young man or Maid; and *Mercury* signifies more youthful then *Venus*; if *Mars*, one at full Age; if *Jupiter*, older, or middle-aged; and if *Saturn*, a decrepit old Person: if he be Oriental, perfect Age. And if the Moon be significatrix, and it be in the beginning of the month, it's a young Man; if in the middle of the month, middle-age, that is, at perfect Mans Estate; and if in the end of the month, old age.

And if the Sun be significator of the Thief, and be between the Ascendent and *Medium Cœli*, it signifies Youth. And so you may augment your judgement, till you find him come to the Angle of the Earth, and that is, the End of Life.

Of the place where the Theft or thing stolen is.

If you would know in what place the thing stolen is hid or laid, consider then the fourth House, which signifies all things hidden or absconded: and see what Signe possesses the fourth House; for if it be *Aries*, *Leo* or *Sagittary*, the thing is hid in a stable, or some place where Beasts abide or are kept.

If it be *Aries*, they are in some place where some small Cattle are kept or fed, as Sheep or Hogs, or the like.

But if it be *Leo*, the thing is in the place where some domestick ravening Beasts are kept, which are not eaten, as Dogs, Foxes, or the like.

If it be *Sagittary*, they are in a Stable, or place where Horſes and great Cattle are kept.

And if *Taurus*, *Virgo* or *Capricorn* be in the fourth Houſe, the Goods is in a Stable where Horſes are kept, or in ſome other place wherein great Cattle abide and are fed, and where they are ſlain, as ſome Slaughter-Houſe of Oxen, or the like.

But if it be *Virgo* or *Capricorn*, then it is in a place where great Cattle are fed, but not ſlain.

Virgo alſo ſignifies Barns, Mows of Corn, and Ricks where Corn or Hay is kept; and *Capricorn* a place where Sheep are kept, or Goats, and places near the earth.

Gemini ſignifies the Walls or plaiſtering of the Houſe.

Libra in the fourth Houſe, ſignifies the Goods are about the Roof of the Houſe.

Aquary ſignifies nigh the door, in ſome high place.

If it be *Cancer*, *Scorpio* or *Piſces*, it ſignifies they are in a watry place, or near ſome water.

If *Cancer*, near ſome Ditch, ſtanding Lake, or Ciſtern.

If *Scorpio*, near ſome Sink, or ſtinking watry place.

And if *Piſces*, a place which is always wet or watry.

Of the Perſon, Form and Quality of the Thief.

If the Signe of the Houſe ſignifying the Thief be the firſt Face of *Aries*, it declares the Thief to be a man of a ruddy Complexion; and that at the

time of the theft committed, he did wear clothes of a whitish colour.

The second Face of *Aries*, signifies the Thief is a woman, and in reddish clothes, or more tending to red then any other colour.

If it be the third Face of *Aries*, the Thief is of a pale Complexion, and his hair red or sandy colour, inclining to red.

And if it be the first Face of *Taurus*, there are two Thieves; one hath a long Visage, and the other ill-favouredly clothed.

The second Face of *Taurus*, a man in foul clothes.

If it be the third Face of *Taurus*, there are three Thieves.

The first Face of *Gemini*, signifies the Thief carries a Rod or Staff usually in his hand, and hath another with him.

The second Face of *Gemini*, signifies two Thieves, one of them being a crooked person.

And the third Face of *Gemini*, signifies that the Thief is a Souldier, or one that bears Arms: necessity not compelling him.

The first Face of *Cancer*, a young woman.

The second Face, two young women.

The third Face, a man and a woman.

The first Face of *Leo*, the Thief is a man that uses to keep wild beasts.

The second Face of *Leo*, signifies there are two Thieves.

If the third Face of *Leo* be the Signe, that signifies the Thief is a man that oftentimes carries a Staff in his hand, and an ill-favoured Countenance, looking sad and sorrowful.

The first Face of *Virgo*, signifies a woman, and one who is not suspected, or thought guilty of any such Fact.

The second Face of *Virgo*, signifies that the Thief is a man of a red Complexion, and one that uses to wear clothes made of Leather, and long Hair.

The third Face of *Virgo*, signifies the Thief is a woman of a pale Complexion, and one that hath some defect in her hearing.

If the first Face of *Libra* be the Signe upon the House which is Significator of a Thief, it signifies that the Thief is a person skilful in Musick, a Bag-pipe-Player, and one that always looks with an angry Countenance.

The second Face of *Libra*, signifies that they were two Thieves, and they have no proper or constant dwelling.

The third Face of *Libra*, signifies that the Thieves are two men.

The first Face of *Scorpio*, signifies the Thief to be a woman of a fair stature, and handsome Face.

The second Face of *Scorpio*, signifies two Thieves, a man and woman, needy persons, and ill cloathed.

The third, signifies that it is one Thief that goes with his Knees crooked, or bending inward.

The first Face of *Sagittary*, signifies the Thief to be deformed and ill-favoured.

The second Face, a woman well clothed.

The third, signifies the Thief to be a man of a yellowish Complexion.

The first Face of *Capricorn*, signifies the Thief to be a black man, of a ruddy Complexion, and a woman that is ancient.

The

The second Face of *Capricorn*, signifies the Thieves to be two women.

The third, signifies one woman with a red Face.

The first Face of *Aquary*, signifies the Thief to be a young man in the prime of his youth.

The second, signifies the Thief to be a man having a long Beard or Chin.

The third, signifies the Thief to be a man of a red Complexion, an angry and hasty person.

The first Face of *Pisces*, signifies that the Thief is a man usually wearing neat and handsome clothes.

The second, signifies the Thief to be a woman of a good stature, fair faced.

The third, signifies the Thief to be a poor man, and ill apparelled.

Questions concerning the eighth House.

Of a Man and his Wife, which shall die first.

If a man or woman ask thee a question, which of them shall first die? see whether the Lord of the Ascendent behold the Lord of the first and seventh, and see which of them first goes to Combustion, or that first suffers any impediment, his significator which is so disposed, shall first die.

What kinde of death the Querent shall die.

And if he shall ask thee, what death he shall die?

die, behold the Ascendent and his Lord, whom if thou findest in the Eighth House, and the eighth House by *Leo*, and his Lord be unfortunate or impedited, it signifies that the Querent must die by the hurt or wound of a Beast.

But if *Saturn* be joyned with the Lord of the eighth House, and he be impedited in *Scorpio* or *Pisces*, the Querent will be in danger of death, by the biting of some Serpent and venemous Beast; or if he avoid that, he will be in danger of drowning or suffocating in water.

But if *Mars* be joyned with the Lord of the Eighth, Sixth, Fourth or Twelfth, without Reception with the Lord of the First, and impedite him, he declares, the Querent will die by the Sword or Fire, but rather by the sword; and in other places he declares him not to be secure.

Questions concerning the ninth House.

Concerning a long Iourney, whether the Querent shall undertake it or not, and whether it will be profitable or not.

In a Question concerning a Journey, whether the Querent shall go it or not, and if not, what shall be the cause that hinders him; Behold the Lord of the First, and the Moon, which are both significators of the Querent; and behold the ninth House and his Lord, which is the significator of a long Journy; the third House, a short Journey; the Fifth, a mean between both; and the twelfth, longest of all: and if thou findest the Lord of the First

First in the Ninth, or the Moon, or either joyned with the Lord of the Ninth; and the rather, if he be in the Third, Fifth, Seventh or Eleventh, that Journey or Voyage will be made, and that the Querent himself is the cause that moveth the Journey, neither is there any thing else that may move him thereunto, but his own voluntary Accord and Will.

Then behold the Lord of the Ninth, and see where he is; if he be in the first House, it signifies that there will come to the Querent some news from the place to which he intends to go, which may move him to go to that place sooner then he would: and if the Lord of the First be with him, or the Moon in the Ninth, there will come unto him such news as will scarce or never be performed, if he doth go. But if the Lord of the Ninth be in the first House, and joyned with the Lord of the First, there will come to him such things which he will never be able to performe if he doth go. But if the Lord of the Ninth be not in the first House, joyned to the Lord of the First, see if any other Planet do transfer the light of one of them to the other, It signifies that the Journey shall be made. But if there be no Planet that transfers the light of the Lord of the First, or of the Lord of the Ninth, from the one to the other; see then if the Lord of the First and the Lord of the Ninth be both joyned to any other more ponderous Planet, and that ponderous Planet behold the ninth House, it signifies then that the Querent shall perform the Journey. But if the Lord of the Ninth be not joyned with the Lord of the First, nor any Planet that transfers the light between them, nor both

joyned

joyned to any more ponderous Planet, which beholds the Ninth House, judge that the Querent shall not go that Journey, concerning which he enquires.

But if the Lord of the First be in an Angle, and be joyned to any other Planet which is in the third House, and free from the evil Planets, it signifies also, that the journey shall be, as some have said. To whom *Zael* seems to assent. And if he be joyned to a Planet which is in the second House, and free from the Aspects or Conjunction of evil Planets, it signifies also, that the journy shall be performed.

But if the Lord of the First and the Moon be joyned to any Planet in an Angle, and not in the places which signifie journies, then the Querent shall not go his journey.

Consider nevertheless, that if the Lord of the First be found joyned to the Lord of the Ninth, it seems then by that Conjunction it will be performed.

And if you find any evil Planet in the first House having no dignity there, and impediting the Lord of the First or Ninth, or either of them, then the journey shall be annulled; and the cause hindering it, will be some impediments that will happen to the Querent, that he shall not perform it though it be begun.

And if the evil Planet be in the second House, then will something fall out to the Querent, either in his Substance, Estate or Family, which shall trouble him, that he shall not attain to go his Journey.

But if the evil Planet be in the third House, the Querents

Querents Brother, or ſomething ſignified by the third Houſe, will be the cauſe that hinders him; and if in the fourth Houſe, the Querents Father, or ſomething ſignified by that Houſe, obſtructs his Journey.

In like manner judge according to the nature of the other Houſes you finde that evil impediting Planet in.

And if the Lord of the Firſt be joyned to the Lord of the Ninth, and afterwards be joyned to an evil Planet by Conjunction, or behold him by a Quartile or Oppoſition, it ſignifies ſome evil ſhall fall to the Querent in his journey, or after he is gone his journey. And that ill which will befal, judge to be according to the nature of that Planet or ill Fortune that afflicts him; that is, if it be the Lord of the ſixth Houſe, ſickneſs will afflict him; if the Lord of the Second, loſs of his Subſtance or Eſtate; and ſo judge of the other Houſes.

And if you finde the Lord of the Aſcendent in the ſeventh or eighth Houſes, it ſignifies great labour to the Querent in his journey.

But if you find the Lord of the firſt free from impediments, Retrogradation, Combuſtion, Conjunction with evil Planets, and their Quartile or Oppoſite Aſpects, the journey will be ſafe, and not very anxious or laborious.

Of News or Rumors, whether they be true or falſe?

When a Queſtion is propoſed unto you concerning any News or Rumor, whether it be true or falſe; or if when you hear any News, you would be inform-

informed of the truth thereof, take the hour of the queſtion, or the time when the News or Rumour is firſt related to you; and behold the Aſcendent and his Lord, and the Moon, and operate by the ſtrongeſt of them; and he is the ſtrongeſt which is in an Angle, and free from impediments.

And if neither of them be Angular, ſee if the Aſcendent and the other Angles be fixed Signes; which if it be ſo, it ſignifies the News or Rumour is true; unleſs the Lord of the Aſcendent, or the Moon, or one of them, be joyned to *Saturn* or *Mars* without Reception, or with the Dragons Tayl: then conſider the quality of the Aſcendent; if there be *Jupiter*, *Sol*, *Venus*, or the Dragons Head, it ſignifies truth of the News or Rumour; but if there be not any one of them in the firſt, conſider the third Houſe, fifth and ninth; and if in any of theſe places you finde any of the ſaid Planets, to wit, *Jupiter*, *Sol* or *Venus*, it ſignifies truth of the News, ſo he be not impedited.

And if you finde not any of theſe Planets in any of the ſaid Houſes, ſee if you finde *Saturn*, *Mars*, or Dragons Tayl in any of the ſaid places, it ſignifies the News or Rumour is falſe.

Obſerve alſo if the Lord of the firſt be in an Angle, free from the evil Planets, and not joyned with any other Planet in a Cadent Houſe, it ſignifies the report is true.

And if you finde not the Lord of the Aſcendent ſo poſited, then obſerve the Moon in like manner; which if you finde her in an Angle free from impediments, and not joyned to a Planet in a Cadent Houſe, it ſignifies alſo the News is true.

But

But if it be an evil Planet that the Lord of the Ascendent is joyned to, and he be not Retrograde nor Combust, and receive him, the News is true; and if he receive him not, the News is true in part, but not altogether: judge the same of the Moon, as of the Lord of the first.

Observe also if the Lord of the first or the Moon be joyned to any Planet in an Angle, and commit their Disposition to him, it signifies the News is true.

But if the Lord of the first or the Moon be in an Angle, and joyned to a Planet in a Cadent House, the News is false, unless the Cadent Planet be a Fortune, and receives the Lord of the Ascendent or the Moon: and if he be a Fortune, and do receive the Lord of the Ascendent or the Moon, it signifies the Report or Rumour is in part true, though not all.

And if that Cadent Planet do not receive the Lord of the first or the Moon, or if he be an evil Planet, and do receive them, the Rumour is false.

And if the Lord of the first or the Moon be joyned to an evil Planet that is impedited, it signifies that the Rumours are false, and will soon be suppreſt.

And if that evil Planet be not impedited, and he receive the Lord of the first or the Moon, it signifies there is some verity in the News or Rumour, although it be not all true.

Of the tenth Houſe.

Whether a man ſhall attaine to any Dignity, Office or Magiſtery, that he hopes for or ſeeks after.

When a queſtion is propoſed, whether they ſhall attaine to the Office, Dignity, Magiſtery, or Imployment which they hope for, and ſeek after, whether it be an Office or Dignity great or ſmall, as the Keeper of a Caſtle, or Porter of a City, Bayliff, or any other Officer; give the firſt Houſe to the Querent, and the tenth Houſe to the Office, Dignity or Imployment ſought after; then behold the Lord of the firſt and the Moon, if they be both joyned to the Sun, or to the Lord of the tenth, which ſignifies the Dignity or Office, or one of them, and the Lord of the tenth Houſe behold the tenth Houſe, or be therein, it ſignifies that the Querent ſhall have his deſire, but not *Gratis*: but he ſhall ſtudy, and try all the ways which he can to obtaine the thing ſought after.

But if neither of them be joyned to the Lord of the tenth, ſee if the Lord of the firſt or the Moon be in the tenth Houſe, then he ſhall obtain the thing queſited, ſo that the Lord of the firſt or the Moon be not impedited, Combuſt nor Retrograde, nor beheld by the evil Planets, by an Oppoſition or Quartile Aſpect without Reception; for then that ſignifies the ſolution of the thing, after that it ſeems to be moſt perfected.

But if the Lord of the tenth be in the firſt, ſee whether the Lord of the firſt or the Moon behold him

him or not, howsoever then the Lord of the first be posited; or if the Lord of the tenth House be joyned to the Lord of the first, and apply to a Conjunction with him, that is, if the Lord of the tenth be a lighter Planet, without doubt it signifies the Adeption of the thing quesited, without any petition, labour or importunity.

But if the Lord of the tenth be not in the first, nor joyned to the Lord of the first, but be joyned to *Jupiter*, *Venus* or the Sun by Aspect, without Opposition to the Sun; and the Planet to which the Lord of the tenth is joyned, be in the first House, the thing quesited shall be obtained with ease.

But if he be joyned to *Mars* or *Saturn*, and they be in the first House, and the Ascendent be in any of their Houses or Exaltation, and they be Oriental or Direct, and not opposite the one to the other, it signifies the thing shall be obtained by petitioning and importunity.

And if you finde none of these Testimonies, see if there be any Planet which transfers the light between the Lords of the first and tenth; and if it be so, the Querent shall obtaine the thing quesited, but not by his own means, but some other Friend for him; unless he which received the Disposition of the other, be joyned to another Planet to which he commits that Disposition, it signifies the solution of the thing after it is thought to be perfect.

But if the Moon be impedited, and the Lord of the first be not received, nor neither of them in the House of the thing quesited or sought after, the Querent shall not obtaine the thing he re-

quires or searches after; and it seems the cause is, he aims at something not fit for him.

But if the Lord of the first or the Moon do not behold the Lord of the tenth, nor the Lord of the tenth behold either of them, and the Angles be fixed Signes, and there be none of those Aspects before spoken of, signifying the effect of the thing, behold then where the Sun and *Venus* are, and see if they both behold the tenth House; and if they be both received, it signifies the effecting of the thing, and that the Querent shall acquire the Magistery or Imployment sought after, and shall have much credit therein; and that it will be profitable and gainful to him, and he will gaine much money thereby.

But if they be not both received, but one of them onely, then see if the Moon do behold him which is not received, the thing quesited shall come to perfection, because the Moon committeth her Disposition and strength to the Planet to which she is joyned. Behold also the Moon, which if she Aspect the Cusp of the tenth House, or also if the Lord of the first Aspect the same Cusp, or if either of them be therein, or if the Lord of the tenth be in the degree of the Ascendent, it signifies that the Querent is elected to the Office or thing quesited, and that he shall suddainly have News thereof.

Question

Questions belonging to the eleventh House.

Concerning the Hope or Trust that a Man hath in any thing that he would obtaine.

Seeing Hope is one of the chiefest things in which all men delight, and are pleased, it is no wonder if men are led by Hope to attain those things they affect; and therefore men are led by hope, sometimes of possibilities, and sometimes of impossibilities; and though a thing may seem to them impossible to attain, yet hope leads on their affections to attempt the attainment.

Wherefore if any one propose to thee a question concerning any thing which he hath hope of, see if you finde it a thing impossible as to the attainment, give not Judgment thereupon: but if it be a possibility, then behold the Ascendent and his Lord, the Moon and Lord of the eleventh, and see if the Lord of the first or the Moon be joyned to the Lord of the eleventh, or the Lord of the eleventh corporally joyned to the Lord of the first, it signifies he shall obtain the thing which he hopes for.

And if it be by Aspect, see what Aspect it is; for if it be a Trine or Sextile without Reception, he shall easily obtain it.

And if it be with Reception, he shall most easily obtain it; and if it be a Quartile with Reception, he shall obtain his hopes, though not very easily, nor yet very hardly; and if it be without Recep-

tion, or an Oppoſition, he ſhall obtain it with difficulty; and if it be an Oppoſition without Reception, he ſhall obtain it, though with great difficulty, and almoſt after deſperation.

But if the Lord of the eleventh Houſe be in the firſt, tenth, ſeventh or fourth, and the Moon be joyned unto him by good Aſpect, or be joyned to any other Planet that receiveth her, the Querent ſhall obtain the thing hoped for, according to his deſires, unleſs the Moon commit her Diſpoſition to another Planet that is ill diſpoſed; for if the Moon commit her Diſpoſition to another Planet, and he be in *Gemini*, *Virgo*, *Sagittary* or *Piſces*, it ſignifies the Querent ſhall obtain the thing he hopes for, but not according to his minde, neither is he content therewith, yet he will obtain it with a little labour: but if he be in *Aries*, *Cancer*, *Libra* or *Capricorn*, he will acquire it with great labour and difficulty: if he be in *Taurus*, *Leo* or *Aquary*, he ſhall attain his whole deſire, without any great labour: but if he be in *Scorpio*, he ſhall gain his hopes in ſome meaſure, but not all, and that with great labour, unleſs he be received of *Mars*.

And if that Planet be impedited to which the Moon commits her Diſpoſition, it ſignifies that the thing ſhall ſeem to be brought to paſs, and as it were, quite effected, and happily he may obtain it; nevertheleſs it will be deſtroyed and fruſtrated after he hath obtained, or that it ſeems to be compleated.

And if he be not impedited, but be in Conjunction with any Planet that receives him, it ſignifies the attainment of the thing, and that more perfectly

perfectly then the Querent can believe.

Whether a ſuppoſed perſon be a Friend or not?

There are many feigned Friends, or perſons that profeſs themſelves to be Friends, and are not really ſo: Wherefore if any one ask counſel of the Aſtrologer concerning any one, whether he be a Friend or not, or move a queſtion thereupon, behold the firſt Houſe and his Lord, and the Moon and the Lord of the eleventh, and ſee if the Lord of the firſt or the Moon be corporally joyned with the Lord of the eleventh by a Trine or Sextile, or the Lord of the eleventh joyned to the Lord of the firſt, it ſignifies the party is a Friend, and what Friendſhip he profeſſes, he will perform, and their Friendſhip is true and ſtable each to other.

And if they be with Reception, their Friendſhip will continue even to their Succeſſors.

And if the Lord of the fifth do then behold either of them by a friendly Aſpect, their Friendſhip will endure and be continued even amongſt their Children and Succeſſors.

And if it be without Reception, or a Quartile Aſpect with Reception, their Friendſhip will endure long, but will not extend it ſelf to a future generation.

And if they behold one another by an Oppoſition, whether it be with Reception or without, or by a Quartile without Reception, their Friendſhip will fall into contrariety and contention, and jarings, and contrary one to another, and will not well agree, neither will their Friendſhip be durable.

rable. Alſo the Conjunction breaks and decays Friendſhip more then the ſquare Aſpect.

Whether the Querent ſhall obtaine the thing he hopes for, which he will not diſcover what it is?

If any one ſhall ask you concerning a thing which he will not plainly demonſtrate to you, but generally ask to be informed concerning the thing he hopes for, whether he ſhall obtain it yea or no, conſider then the Lord of the firſt and the Moon if they be both joyned to the Fortunes, and the to them, and the Fortunes be in Angles, or if one be in an Angle, and the other in a Succedent Houſe or if they be both in Succedent Houſes, ſay that he ſhall obtain the thing he ſeeks after, or hopes for.

But if one be in an Angle, and the other in Cadent Houſe, if they be both joyned by good Aſpects, and it be a partible thing, the Querent ſhall obtain that part which he hopes for.

And if one be in a Succedent, and the other in a Cadent Houſe, he will gaine ſomething of this.

And if they be joyned from Cadent Houſes, he will gaine little or nothing, ſo that it will not be counted worth any thing which he gets.

And if they do not behold one another, he will not obtain the thing he hopes for.

And obſerve alſo with what Planet the Lord of the firſt or the Moon is joyned, or what Houſe he is Lord of, becauſe the thing queſited is of the nature of thoſe things which are ſignified by that Houſe; and if he be Lord of two Houſes, it ſhall

be of the nature of that House which he most Aspects, or which he first begins to aspect, or into which he first enters.

Questions belonging to the twelfth House.

Of danger which a Man feareth, whether he shall fall into it or no?

Sometimes it so falls out, that a man may be troubled with the threats of others, or something else which he feareth, or is in doubt of will happen unto him, and would be resolved whether he need to stand in fear of any such thing or not, and you would advise him touching his doubt; then behold the first House and his Lord, and if you finde the Lord of the first in the first, tenth, seventh or fourth Houses, free from impediments, say that those threats are false, and his fears are vain, and he will not come into any danger by those things he feareth.

But if the Lord of the first be in Cadent Houses, as the third, sixth, *&c.* those threats are publickly divulged; and if the Querent fear those threats, whether they will happen to him or not, then behold the Lord of the first; if you finde him in any of the said weak places, and any evil Planet behold him by Quartile or Opposition, or be joyned to him by body, tell him, that unless he be wary and careful, he will happen to fall into that which he feareth, and touching which those threats are made.

And if the evil Planets behold him by Trine or Sextile Aſpect without perfect Reception, he will fall into great trouble, and ſuffer much loſs and detriment; but at length will get out of it: but if they receive him, he will be little or nothing hindred.

But if he be free from Infortunes, and from their impediments, his fear will not be any more augmented, but he will avoid thoſe threats and fears.

And if he be impedited by the evil Planets, in Cadent, Succedent Houſes, or in an Angle, and the worſe if in an Angle, and the impediting Planet be in an Angle, it ſignifies great loſs and detriment ſhall come to him by that fear.

And ſee if the evil impediting Planet be Lord of the ſecond, the Querent will ſuffer damage in his Subſtance or Eſtate.

And if it be the Lord of the third, either the Querents brother will hurt him; or if he have not a Brother, ſomething ſignified by the third Houſe, will be the cauſe of damage to him.

And if the evil impediting Planet be Lord of the fourth, he will ſuffer by ſomething ſignified by that Houſe.

If it be Lord of the fifth, either the Children of the Querent, or ſomething elſe ſignified by that Houſe will afflict him.

If the Lord of the ſixth, Servants ſickneſs, or ſomething ſignified by that Houſe impedites him.

If it be the Lord of the ſeventh, it will be his Wife, Sweet-heart, or ſomething ſignified by that Houſe, troubles him.

If the Lord of the eighth, it ſignifies his death.

If

If it be the Lord of the ninth, some covetous envious Priest, or other Signification of that House afflicts him.

And if it be the Lord of the tenth, some potent Adversary, or partial Magistrate hurts him.

If the Lord of the eleventh, some familiar Friend, *&c.*

And if it be the Lord of the twelfth, he will suffer imprisonment.

And if it be not so, but you finde the Lord of the first in the twelfth, and the Lord of the twelfth behold him by Oppositon or Quartile, or the Lord of the seventh by any Aspect, or be corporally joyned to him, it signifies detriment and trouble to him and his enemy, or he whom he feareth will overcome him and hurt him.

And if none of those Planets behold him, he will be freed, and escape from all those dangers, and his enemy shall not prevail over him, but he shall escape from him, although his enemy had taken him.

And if the Moon be joyned to any evil Planet not receiving her, or which is not Lord of the House wherein the Lord of the first is, and if he flee, he will meet with trouble and distress in that flight.

But if that evil Planet receive the Moon, or be Lord of the House wherein the Lord of the first is, he will be delivered, and escape all those troubles and dangers he fears.

The Resolution of a Question made of divers things together at one time.

Many people will usually come to the Astrologer indiscreetly, asking many things of him, and think it is as light or easie a thing to answer, as it is to ask; and that the Astrologer may as easily answer all questions together, as one; when it is otherwise: Wherefore when you have not the Ascendent contracted to the question, take the more general thing for the Querent, which is the Moon, and the other Planets shall signifie the things quesited or sought after: and then consider the number of the questions; for if they are six or less, judge of them according to the Conjunction the Moon makes with the other six Planets; and you may know the nature of the first question, by the nature of the Planet to whom the Moon is first joyned after the question proposed, and observe the Disposition of that Planet, & accordingly judge the effect of that thing: for if he be strong, and well placed, free from impediments, judge the effect of it will be good; if ill posited, judge the contrary.

Then see to what Planet the Moon is next joyned after her separation from that Planet, and according to his Disposition, judge of the second thing: then observe the next Application from that Separation, and judge accordingly for the six questions, and give the same Judgment of an Aspect, as of a Corporal Conjunction.

And if the questions exceed six, then afterwards judge by the Lords of the Triplicities of the Houses in which the Planets are when the Moon

is

is joyned to them by Body or Aſpect.

As for Example: If the Moon be joyned to *Mars* in her firſt Conjunction which ſhe makes after the Queſtion, and *Mars* be in *Virgo*, then when thou haſt compleated the firſt ſix Queſtions, according to the number and nature of the firſt ſix Planets, then judge of the ſeventh Queſtion according to the Lord of the Firſt Triplicity of *Virgo*, which is *Venus*.

And alſo judge of the eighth according to the Lord of the firſt Triplicity of *Cancer*, which is *Mars*: and thus to the twelve queſtions. And if yet the queſtions be more, judge by the three Lords of the Triplicities, as by the firſt and ſecond. And if the queſtions exceed this number, then judge by the Lords of the Angles. And if they exceed ſtill, then judge by the Lords of the Triplicities of the Angles.

But if the queſtion be concerning any thing, whether it be true or falſe; or concerning two or three things, which is better to take then the other, or whether News or Rumors be true or falſe, judge according as is directed in the ninth, tenth and eleventh Houſes.

For if any one ask concerning many things, which is beſt for him, or moſt profitable, or concerning Rumors whether they be true or falſe, or of any thing elſe he would obtain; behold the Lord of the firſt and the Moon, and ſee which of them is ſtrongeſt, and by him operate; and if the ſtronger of them be in an Angle, free from impediments, and in Reception, the thing firſt named will be beſt & moſt true, and fitteſt for the Querent, and beſt obtained. But if the Lord of the firſt or the

the Moon be impedited, there will be some mention of the thing, but afterwards it will come to nothing; but if the Lord of the first or the Moon behold the first, and be received in a Succedent House, or free from impediments, the Querent shall obtain the thing quesited; and if they be impedited, it will be lost after it is obtained. And if he be in a Cadent House, free from other impediments, and received, the Querent shall obtain the thing quesited; or it is true, if it be concerning any News or Rumors: but if the Lord of the Ascendent or the Moon be impedited in a Cadent House, whatever his Question is, it will come to nothing.

Thus far concerning Horary Questions, the Judgements thereupon, and the first Institution or *Isagoge* of Astrology; the Second Part, concerning the Judgement to be given in the Twelve Houses in a Nativity, follows: The manner of rectifying Nativities, in an excellent Treatise called *An Astrological Grammar*, wherein the true time of any Nativity may be rightly calculated without the help of any other Book, is accurately performed by my loving Friend, Mr. *William Ryves*, Student in Physick and Astrology, and ready for publique view; to which I refer you, and am saved that labour, but onely give you the *Astrological* Judgement upon the position of the twelve Houses, according to the Figure in the *Radix*: which Judgement follows, according to *Schoner*.

Judge-

Judgements upon Nativities.

Of the First House.

THe first House signifies Nutrition, Life, and the Disposition of the Body, Health and Vertue, or debility either in Health or Sickness, the Complexion and Manners of the Minde.

The first Lord of the Triplicity of the first House is the significator of Life; and if he be a Fortune, and in the Ascendent or tenth House, in his own House or Exaltation, or any other Dignity, the Fortunes beholding and receiving him, it signifies good Nutriment, long Life, suavity of Body, and happy old Age; but if he be Peregrine, unfortunate or Cadent, judge the contrary.

The Second Lord of the Triplicity is the significator of the State, Fortune or Misery of the Native; which if he be in a good place or a Fortune, by existency or power, it signifies the Native will be of a good stature and fortunate, in good respect, having Servants under him. But if he be weak and ill-disposed, it signifies the contrary.

Of the Second House.

The Second House signifies the Substance, Riches, gain and provision of the Native, his Houshold-stuffe, Assistants, Helpers, *&c.*

The first Lord of the Triplicity of the House of Substance direct, in his Haiz, or in other Fortitudes, giveth to the Native much Riches; and as he

grows

grows in yeers, so increaseth his Estate: but if you finde him ill placed, say the contrary.

If the Lord of the Second Triplicity be fortunate, received by a Planet agreeing with him, *&c.* the Native will rejoyce in all his works, and liberally distribute to all his Adherents; but if he be contrarily placed, judge the contrary.

Part of Fortune in the House of a Fortune in a strong place from the Ascendent, if his Lord behold it, being in his Exaltation or House, and the Moon received by the Lord of the second House, the Native will be rich in a high degree, and many will be enriched by him.

If the Part of Fortune be placed contrariwise, being under the Beams of the Sun, *&c.* the Native will be laborious, and of a sorrowful Life, and will live very much by the suffrage of others.

If the Part of Fortune be in the House of Substance, not aspected by Infortunes, and the Lord of the House of the Part of Fortune behold it from a good and fortunate place, free from Infortunes, the Native will be rich, and get an Estate without much labour.

And if the Lord of his House behold him not, but the Luminaries behold him and his Lord, without the Aspect of Infortunes, the Native will be fortunate, and of a good Life; and will gather Riches from Noble Persons.

But if neither the Lord of his House, nor the Luminaries behold him, the Native will be but of a mean Estate, of a weak Life, and live by the labour of his Body.

And if the Part of Fortune be under the Suns Beams aspected by Infortunes, the Native will live on

on Almes, and ſuffer much trouble and moleſtation.

Of the Third Houſe.

The third Houſe ſignifies Brethren, Siſters, Kindred, ſhort Journies, Faith and Religion.

The Sun and *Saturn* with the firſt Lord of the Triplicity of the third Houſe, ſignifies great Brethren; *Jupiter* and *Mars* with the Second Lord of the Triplicity, ſignifie mean Brethren; *Mercury* and *Venus* with the Third Lord of the Triplicity, ſignifie younger Brethren.

If the firſt Lord of the Triplicity of this Houſe be fortunate and ſtrong, the Brethren of the Native will be proſperous, and love him; otherwiſe judge the contrary.

The Lord of the ſecond Triplicity fortunate, eſpecially, if it be *Jupiter* or *Mercury*, the Native will be Chaſte, of good Manners, a lover of learning, finding out many inventions of his own Wit: but if he be contrarily diſpoſed, the Native will be a Fornicator, a Hypocrite, and ignorant of all things.

Of the Fourth Houſe.

The fourth Houſe ſignifies Parents, occult things, immoveable Goods, hidden Treaſures, Minerals under the Earth; Agriculture, Buildings, Poſſeſſions, the End of all Things.

The firſt Lord of the Triplicity of this Houſe, ſignifies the ſtate of the Father, according to his Dignity; and if he be in his Houſe, or in his Exal-

Exaltation, or in his Haiz, received of the Sun or *Jupiter*; and if he be in the Mid-Heaven or fifth House, it signifies to the Father a good Estate, Riches, long Life, and good Fortune, if the Signe wherein this Planet is be Masculine; but if it be a Fœminine Signe, then this Nobility, Estate and good Fortune is signified for the Mother, especially if the Planet be also Fœminine.

If the Lord of this Triplicity be Peregrine, Cadent, Infortunate and ill placed, it signifies the depression of the Father, that he will be dejected and cast down in his Estate, and have evil Fortune; and many impediments will happen to him, the same yeer the Native is born.

If the Lord of the second Triplicity be fortunate, the Father shall have Lands, and shall gain by labouring upon, and tilling the same: if he be ill posited, he will occupy Land with much labour and trouble, and little profit.

The Part of Fortune aspected by Infortunes, signifies the death of the Father.

When the Part of the Father and Part of the Mother be in the Angle of the West, it signifies Poverty and Servitude to him or her whose part is there; the same they signifie in the eighth House, unless the Sun behold them: and they signifie the Parents will not long continue.

Also if the Part of the Father be in the sixth, eighth or twelfth Houses, it signifies Poverty of the Father.

Of the Fifth House.

The fifth House hath signification of Children, Sons

Sons and Daughters, Delights, Sports, Playes, Banquets, Gifts and Donations.

The Lord of the first Triplicity of the fifth House, if he be fortunate, strong, and received in a good place, and in a fruitful Signe, in Aspect of *Iupiter* and *Venus*, the Native will have many Children, and they will be good and fortunate; but if he be contrarily placed, they will not live, *&c.*

If the Lord of the Second Triplicity be well placed, especially if he be *Mercury*, the Native will be happy in Merchandize, buying and selling, and get much thereby.

Of the Sixth House.

The sixth House signifies Sickness, Men-Servants and Maid-Servants, small Cattle.

The first Lord of the Triplicity of this sixth House, if he be strong, ascending in his Circle, or elevated above the Ascendent and his Lord, and he himself be a Fortune, the Native will gain an Estate by the infirmities of others; but if he be unfortunate, descending, or in his fall, and not aspected by the Ascendent, the Native will not be free from sickness.

If the Lord of the second Triplicity be fortunate, received, and in a good place from the Ascendent, and have any dignity therein; the Native will have good Servants, *&c.* but if you finde him otherwise placed, say the contrary.

Of the Seventh House.

The seventh House signifies Wives, Sweet-Hearts, Marriage, publique Enemies, *&c.*

If the first Lord of the Triplicity of this seventh House be fortunate, and many Planets give strength to him; the Native will have many Wives, and will have profit by his Wives; but if he be weak, Combust or Occidental, he will die without a Wife.

If the Lord of second Triplicity be well placed and fortunate, as the first, and in the Ascendent, or between the Ascendent and Mid-heaven; the Native shall marry while he is very young.

And if he be Occidental, he defers Marriage to his old Age. And if he be weak, Cadent, Combust and Occidental, the Native will die without Wedlock.

Of the Eighth House.

The eighth House signifies the kinde of Death of the Native, Dowry of a Wife, Hereditaments and Possessions of the Dead, occult and secret Faculties, great Fears, deadly Poysons, *&c.*

The First Lord of the Triplicity of the eighth House strong, signifies that the Native shall die in Riches and Honour; if he be unfortunate, Cadent or Peregrine, he will die an evil death.

If the second Lord of the Triplicity be strong, the Native will inherit an Estate by the death of his Parents or Grand-Fathers; if he be unfortunate, the Native will leave his Estate to them th

will not mourn for his death.

Of the Ninth House.

The ninth House signifies long Journies, Religion and Faith, Dreams, Sects, VViſdom, Divination, Philoſophy, Sciences, *&c.*

If the firſt Lord of the Triplicity of the ninth House be ſtrong, and well placed; the Native will get profit by long Journies: if he be contrarily placed, judge the contrary.

If the ſecond Lord of the Triplicity of this House be fortunate, the Native will be well-diſpoſed and Religious; otherwiſe, judge the contrary.

The Part of Journies by Land, if he be in an Angle corporally joyned with the Lord of the Aſcendent and with the Moon, the Native will love Journies; but if he be joyned with *Mars*, and be oppoſite to his own House, the Native will make many Journies, and ſuffer infirmities in them.

And if this Part be in one quarter of the Figure, and his Lord in another, it ſignifies the Native will have many ſeveral Journies in ſeveral parts; and if he be in any Angle, he ſignifies many Journies; and if he be fortunate, the Native will profit in his Travels; but if unfortunate, he will ſuffer loſs thereby: and if this Part be unfortunate in the ſixth or twelfth Houſes, he will be captived, impriſoned, and ſuffer ſickneſs in his Journies.

The Part of Journies by Water, with Fortunes in Watry Signes, ſignifies the Native ſhall obtain

what he seeks after, and no loss or evil shall happen unto him; but if he be with Infortunes, hee shall suffer losses and troubles in his Journies or Navigation by water.

Of the tenth House.

The tenth House signifies Kingdoms, Honours, Dignities, Exaltations, Magistrates, Dominions, Magisteries, Offices, and the Mother, *&c.*

The first Lord of the Triplicity of the tenth House, if he be fortunate and well placed, either in the Ascendent or tenth House, the Native will attain to some prosperous Office or Dignity, either from a King or some great person, and good prosperity; but if he be ill placed, he will suffer impediments and contempt by great persons.

If the Lord of the second Triplicity be fortunate and well placed, the Native will be happy and fortunate in all his works; otherwise say the contrary.

Of the eleventh House.

The eleventh House hath signification of Friends that are not of ones blood, favourers and well-willers, hope, and is the House of fortune.

If the first Lord of the Triplicity of this eleventh House be fortunate and received, the Native will have many Friends that will be grateful unto him; if he be contrarily posited, he will be solitary and ingrateful.

If the Lord of the second Triplicity of this House be fortunate, the Native will be rich and honourable

honourable; otherwise judge the contrary

Of the twelfth House.

The twelfth House signifies secret Enemies, Prisons and Imprisonment, Tribulation, Servants, great Cattle.

If the first Lord of this twelfth House be fortunate and strong, the Enemies of the Native will be vehement against him, and hurtful to him; but if he be Cadent and Combust, or Peregrine, the Native will afflict his Enemies, and overcome them.

If the second Lord of the Triplicity of this House be fortunate, the Native shall have but few troubles; and if he have any, he shall soon evade and get out of them: but if he be infortunate, he will have many troubles.

Of the signification of the Lords of the Houses, as they shall be found posited in any of the twelve Houses of Heaven in a Nativity.

Of the Lord of the Ascendent.

The Lord of the first fortunately placed in the first House, signifies the Native to be fortunate through his own means, giveth long life, health of body and minde, and honour amongst his Friends and Kindred: but if he be Combust there, it signifies a short life.

If the Lord of the first be in the first, and a Pla-

net behold him from the Mid-Heaven, the Native will attaine to great Poſſeſſions, and be preferred by a Prince or Noble Man.

In the ſecond Houſe, it ſignifies the Native will be rich, if he be received there; but unfortunate or Combuſt there, portends poverty and miſery.

In the third Houſe, the Native will be much ſubject to Journeys, and to dwell with his Brethren or Kindred; if he be infortunate there, the Native will receive evil and danger by his Brethren and Kindred.

In the fourth Houſe, the Native will have good Poſſeſſions, and an Eſtate from his Father, and will be proſperous in Buildings and Plantations, and immoveable Goods; if he be infortunate there, the Native will die in Priſon.

If he be in the fifth Houſe, and fortunate, he will have much Joy and Mirth, many Children and Comfort and Proſperity in them, and will have many Friends; if he be infortunate or Combuſt there, and in a watry Signe, the Native will die through drunkenneſs, or ſurfeiting with intemperance.

In the ſixth Houſe, he ſignifies many infirmities and labours; if he be infortunate there, the Native will be moleſted with a tedious and long ſickneſs, and at length miſerably periſh.

In the ſeventh Houſe, he ſignifies fortune by Conventions, Factors and Wives; the Native will be ſoon angry, and much follow the buſineſs of Women: but if he be infortunate or Combuſt in that place, the Wife of the Native will be the cauſe of his death, which will be according to the nature of that Signe which is there found; as, if

in

it be *Scorpio*, let him beware poiſon; if a fiery Signe, let him beware couſuming by Fire; if a earthy Signe, he will get his death by a fall from ſome high place.

In the eighth Houſe, he ſignifies a deceiver, a ſorrowful fearful perſon, not long lived; if he be unfortunate there, the Mother of the Native will be in danger of death in Child-bed of him.

In the ninth Houſe, he giveth many long Journies; and if he be unfortunate there, danger of Thieves.

In the tenth Houſe, he portends ſome Office or Dignity to the Native; but if unfortunate or Combuſt there, the Native will be captivated, and incur death by the anger of ſome Prince or potent perſon.

If he be fortunate in the eleventh Houſe, the Native will bring his hopes to a good end, and have many Friends agreeing with him, but few Children; if unfortunate or Combuſt, he will incur danger amongſt his Friends.

If he be in the twelfth Houſe, the Native will have many Enemies, and be of an evil life, but have Fortune by great Cattle; if he be infortunate or Combuſt there, he will dye in priſon.

Of the Lord of the ſecond Houſe in the twelve Houſes.

The Lord of the ſecond Houſe in the firſt, ſignifies the Native will be rich and gainful in his Actions.

In the ſecond Houſe, the Native will be rich,

and gaine an Estate; and if the Lord of the first behold him, he will gather together Substance.

In the third House, he signifies loss by Brethren, and gaine by short Journies.

In the fourth House, he gives the Native an Estate from his Parents, and profit in immoveable things.

In the fifth House, good Children, pleasure and delight.

In the sixth House, it signifies the Natives Servants will flee or run away from him; his Cattle will die, and he will suffer much loss in his Estate and sickness.

In the seventh House, the Native will gaine an Estate evilly, and spend the same among Women; and there will fall to the Native some immoveable Goods by his Wife.

In the eighth House, the Native will be expensive, not caring upon whom: and if the Lord of the second House give his power to the Lord of the eighth, and the Lord of the second be in the eighth, it takes away the Natives Estate; but if the Lord of the eighth give his power to the Lord of the second House, and the Lord of the eighth be in the second, the Native shall gaine an Estate, Goods or Possessions of the Dead.

If he be in the ninth, he will gaine by Merchandize in Journies, and from secret places, or by some spiritual means.

In the tenth, he will gaine by the Office or Employment of some Judge or Noble Man.

If he be in the eleventh, the Native will be made rich by accidental Fortune, or by selling of Corn, and such things as are sown, or by yearly Rents or Duties.

If

If he be in the twelfth, the Native will be subject to lose his Estate by Thieves; but will gaine by great Cattle.

Of the Lord of the third in the twelve Houses.

If the Lord of the third be in the first House, the Native will be greater then his Brethren, or else he will have no Brethren; and if he have, they will receive good from him, and he will have many Journies.

If he be in the second, his Brethren will be at strife with him for his Estate.

If he be in the third, his Brethren will help and assist him, and he will make some short Journies for pleasure.

If he be in the fourth House, his Brethren will get the Estate of his Father from him, and separate themselves from him, and his Kindred will joyn with them.

In the fifth House, he signifies that the Natives Brethren will have many Journies, and he will rejoyce in his Children.

If he be in the sixth House, the Native will live in mutual hatred with his Brethren, and receive injuries from them.

In the seventh, he signifies the Native will lye with his Brothers Wife, and have a Child by her, and will undertake some Journies becaus of Wedlock.

In the eighth House, the Natives Brethren will be of a mean Estate and short Life: the Native will take some Journies fleeing from the Pestilence,

lence, or by the reaſon of ſome Homicide or Death.

In the ninth Houſe, the Brethren of the Native will copulate with ſtrange VVomen in a ſtrange Country, and inhabit with them.

In the tenth Houſe, the Brethren of the Native will not live long, nor peaceably one with another, but in envy; and the Native will take ſome Journey becauſe of ſome Office.

In the eleventh Houſe, the Natives Brethren will be Friends to him, and he will be proſperous and fortunate.

In the twelfth Houſe, the Natives Brethren will be great Enemies unto him, and he will take ſome Journies becauſe of Enemies.

Of the Lord of the fourth in the twelve Houſes.

The Lord of the fourth Houſe in the firſt, portends fortune by Tillage of the Land, Buildings and immoveable Goods, and that the Native will be greater then the reſt of his Kindred.

In the ſecond Houſe, he ſignifies the Natives Parents have a good Eſtate, the Native ſhall live well and honourably, and buy and ſell Houſes and Poſſeſſions.

In the third Houſe, he denotes the Father ſhall ſuffer damage by the Natives Brethren, that ſome immoveable Goods and Poſſeſſions ſhall come to the Native by his Brethren or ſhort Journies.

In the fourth Houſe, it ſignifies the Native will have fortune by Agriculture, and ancient things, and be very fortunate in immoveable Goods.

If he be in the fifth, it signifies the Father of the Native will have a good Estate, and the Native be fortunate in his Children.

In the sixth House, he signifies the Native will be prosperous in Physick and Medicine, but will be a Lyar and treacherous.

If he be in the seventh House, it signifies fortune to the Native by Agriculture and Tillage of the Land, and by Negotiations about women; and the Native will have an Estate by his Wife.

If he be in the eighth, the Father of the Native will not be long lived, and the mother in danger to dye in Child-bed; the Native gets an inheritance of the Dead.

In the ninth, he signifies Substance to the Native by some spiritual means.

In the tenth, he will gaine by Noble Men, and have good fortune by publick employment.

In the eleventh, he naturally signifies good fortune to the Native.

In the twelfth, the Parents of the Native will remove themselves to live in some strange Country by reason of want or indigency, and the Native will dye in a strange Country, and be subject to trouble.

Of the Lord of the fifth in the twelve Houses.

The Lord of the fifth in the first, signifies the Native will have many Children, and love them, and have joy in them. *A doth not always hold*

In the second, if he be fortunate, the Natives Children will get good Estates, and the Native will rejoyce in his riches.

In

In the third Houſe, it gives profit to the Native in ſhort Journies.

In the fourth, the Native will enjoy an Eſtate from his Parents.

In the fifth, he will delight in Muſick, and his Children will be proſperous.

In the ſixth, the Native will live by Servants and ſmall Cattle; he will be of a milde patient ſpirit, eaſily enduring ſickneſs.

In the ſeventh Houſe, the Native will live comfortably with his Wife, but have ſome trouble with his Children.

If he be in the eighth Houſe, the Native will enjoy an inheritance of the dead.

In the ninth Houſe, the Native will have good Children, and joy and profit in long Journies.

In the tenth Houſe, he gaines fortune by potent noble Men.

In the eleventh Houſe, the Native will proſper and enjoy his hopes, but his Children will be of evil Manners.

If he be in the twelfth Houſe, the Native will have but few Children, and they will be his Enemies, and cauſe anger and ſorrow unto him; but he will have profit by great Cattle.

Of the Lord of the ſixth in the twelve Houſes.

The Lord of the ſixth in the firſt, ſignifies the Native will ſuffer many infirmities and ſickneſs in his body of the nature of that Planet, and that his Beaſts and Servants will die.

In the ſecond, the Eſtate of the Native will be mean:

mean: it also signifies poverty and loss of his Substance.

In the third, the Brethren of the Native will be sickly and infirm, and he will suffer sickness in short Journies.

In the fourth House, he signifies the Father of the Native is of a mean condition, and that he will suffer infirmities in his own house.

In the fifth, he will afflict the Native in bringing up his Children, and give sickness to the Native by reason of Children, Feasts or Pleasures.

In the sixth House, he gives health to the Native, unless the Lord of the Ascendent behold him, then he brings some sickness to the Native.

In the seventh, he signifies the Native will have to do with base Women, and be accused of evil Actions.

If he be in the eighth House, the Native will be healthy, and see the death of his Enemies and Servants, unless the Lord of the Ascendent apply unto him, it signifies some sickness to the Native by the death of another.

In the ninth House, the Native will be deceitful, and have sickness in long Journies.

In the tenth House, he gives to the Native Anxiety and Labour, and Sickness.

If he be in the eleventh House, he will associate himself with strangers, and by his hope and trust in them, suffer himself.

If he be in the twelfth House, the Native will be hated by vile and base persons, yet they will not have power to hurt him; and he will undergo some sickness and infirmities by reason of their enmity, or by imprisonment, sorrow, or some other signification of the twelfth House.

Of

Of the Lord of the ſeventh in the twelve Houſes.

The Lord of the ſeventh in the firſt, ſignifies profit by Conventions and Negotiations, by the ſtudy of Phyſick, Aſtronomy, or ſuch like ingenious Arts; and alſo that the Native will be beloved of Women, ſo that he ſhall obtain what he will of them, and ſhall gaine by Women: it ſignifies alſo that the Native ſhall have ſtirred up againſt him many troubles and diſcords.

In the ſecond, it ſignifies the Native ſhall marry a Woman becauſe of her Eſtate, he ſhall ſee the death of his Enemies and of his Wife, and ſhall loſe his Eſtate becauſe of Enemies or Thieves, and ſhall undergo much ſtrife and contention about his Subſtance and Eſtate.

In the third, the Native will hate his Brethren, and marry with ſome of his Kindred, and live at variance with his Brethren.

If he be in the fourth, he ſignifies the Native will thrive by Agriculture, and a Poſſeſſion of his Father; that he will marry a Wife of his Kindred, and his VVife will be chaſte, loving and beautiful; and the Native will have ſome contention about the Eſtate of his Father.

In the fifth, he ſignifies the Native will marry a young VVife of good behaviour, and will have trouble by his Children.

In the ſixth, the Native will be a treacherous Lyar, and will marry a Servant, or a VVoman ſtained with ſome blemiſh.

If he be in the ſeventh, he ſignifies the Native will marry a VVife of a good Family, yet he will not

not love her; and will have much trouble by reason of VVomen and Sweet-hearts.

If he be in the eighth House, the Native will wed with a rich VVife, and will enjoy her Estate; and many troubles it portends to the Native by reason of some inheritance of the dead.

In the ninth House, it signifies the Native will marry with some strange VVoman of a rich Estate, and suffer many troubles by reason of his Faith or Religion.

In the tenth House, he promises to the Native a rich noble VVife, and good with her; but yet some contentions will happen to him by reason of some Office or Honour.

If he be in the eleventh House, he will marry a VVidow having Children, and will love her, and live merrily and comfortably with her; but nevertheless some troubles will arise in matter of fortune.

If he be in the twelfth House, the Native will marry with some vile base VVoman, which will persecute him with hatred, and he will lead a laborious and anxious life with her; he will also sustain much trouble and contention because of Enemies.

Of the Lord of the eighth in the twelve Houses.

The Lord of the eighth House in the Ascendent, doth signifie that the Native will be subject to anger, sad, implacable, not bringing his intents to perfection, nor of a long life.

In the second, he signifies the Native will have some

some Substance and Estate of the Goods of the dead, and hidden things; but as to other things he signifies paucity of Substance.

In the third, the Brethren of the Native will be infirm, maculated, indigent, and will die in short Journies.

In the fourth House, he signifies the death of the Parents, and that the Native will die in his own House.

If he be in the fifth, he signifies the death of the Natives Children while they are Infants; and if they live, they will be wicked and evil.

If he be in the sixth House, the Native will be unfortunate in Servants and small Cattle.

In the seventh House, he signifies the Native shall marry a VVife to whom shall befal the inheritance of some stranger, and he shall enjoy it: it signifies also the death of the VVife.

In the eighth House, he signifies the Native will die a good death, and will be healthy, and have but little sickness, but be often in danger of death.

In the ninth House, the Native will be ill conditioned, and a Doer of evil deeds, and will die out of his own Country.

If he be in the tenth, the Native will be put to death by the command of Authority; yet he will die in the state of Honour, Office or Dignity.

If he be in the eleventh, he will have few Friends, and he will have jarring and ill-will with them which he hath, and will die in his middle age.

If he be in the twelfth, he will be oppressed by his Enemies, and his death will be in trouble and tribulation, and he will dye in Prison.

Of

Of the Lord of the ninth Houſe in the twelve Houſes.

If the Lord of the ninth Houſe be in the firſt, the Native will be conſcientious, benevolent, and cauſing himſelf to be beloved of Men; wiſe and diſcreet; a good Traveler, and going many long Journies into forraigne Countries.

If he be in the ſecond Houſe, the Native will gaine Subſtance and Riches by long Journies.

In the third Houſe, he ſignifies the Native will marry a Wife of a forreigne Country, and will remove himſelf from his place, and undertake Journies for the Affairs of his Brethren and Kindred.

If he be in the fourth Houſe, he ſignifies the Parents of the Native have ſome ſecret infirmity, and that he will dye in Journies, and travel by reaſon of his Parents.

In the fifth Houſe, it ſignifies the Native will have Children in a ſtrange Country, and joy in them, and they will honour him; and he will undertake Journies becauſe of Children.

If he be in the ſixth Houſe, the Native will marry a Servant-Maid; he will gaine by Servants and ſmall Cattle, have ſome ſickneſs in Journies, or loſs, and his Family; ſickneſs or ſmall Cattle will cauſe him to take ſome Journies.

If he be in the ſeventh Houſe, the Native will have a good VVife, one well bred, and that will obey him: it alſo ſignifies the Native will undergo many Journies, by reaſon of ſtrifes and contentions.

In the eighth Houſe, it ſignifies the Native will

gather together an Estate with great pleasure, and take some Journey hereupon, and for the goods or inheritance of the dead.

If he be in the ninth House, the Native will not undertake many Journies; he will be a Keeper of his word, and perhaps may go some Pilgrimage for Religions sake.

If he be in the tenth House, it signifies that the Brethren of the Native will match themselves with honourable VVomen of a good Family: it signifies also that the Native will travel to acquire some Dignity or Honour.

If he be in the eleventh House, it signifies that the Native will be beloved of his Friends, humane, just, opportune and profitable to them; his Brethren will marry VVives of strange Countries; he will also undertake Journies by reason of persecution of Religion.

If he be in the twelfth House, the Native will be ill conditioned, neither fearing GOD nor Man; subtile; of a lean body; malevolent to his Brethren and Friends; an Atheist, not believing in GOD; yet journing in VVar.

Of the Lord of the tenth House in the twelve Houses.

The Lord of the tenth in the first House, signifies the Native shall have Rule and Dominion, shall be wise and ingenious in his Magistery, and in the Execution of any Office: it signifies also the Native will attaine to great Preferment or Dignity.

If he be in the second House, the Native will gaine

gaine an Estate by the Gift or Office under some King or Magistrate, and shall be honoured for his Substance and Riches.

If he be in the third House, the Native will have but few Brethren; will go many Journies, and will gaine honour by his Brethren and short Journies.

In the fourth House, it signifies the Native shall gaine Dominion and honour by the Friendship of noble Men, by Agriculture and Buildings, being Keeper of a City, and of ancient things; and will be wise in his Office or Magistery; Dignities and Offices shall freely be given unto him, and he shall prosper in Possessions and immoveable Goods.

If be be in the fifth House, he will have sickly and infirm Children, and perhaps they will die of their infirmities.

In the sixth House, he signifies the Native will have but a mean Estate or Dominion, but he shall gaine honour by Physick in curing Diseases.

In the seventh House, he portends the Native shall gaine victory in Strifes and Contentions, and by his wife; he shall marry with a noble and wise woman, and gaine honour by her.

If he be in the eighth House, it signifies the Native shall in his youth attain to VVealth, Honour and Dignity, by an inheritance of the dead; but his Mother will be in danger of death in Childbirth of him.

If he be in the ninth House, the Native shall be benevolent, will prosper in Journies, and die out of his own Country: he will attain to great Preferment by his learning.

If he be in the tenth House, the Native will

have some good Office whereon he will live well
and be of a good understanding : whoever he be
that hath the Lord of the tenth House posited on
the Cusp of the tenth House, it will produce him
great honour by reason of his Magistery or Office.

If he be in the eleventh House, the Native will
be beneficial to his Friends and he will gather to-
gether a good Estate, and his Children will en-
joy his Estate after him, and he will be of an
honourable fortune.

In the twelfth House, he signifies the Native will
be unfortunate, and will suffer damage by the Ma-
gistrate, and will seek after honour and profit from
Men which deal treacherously by him, and are his
secret Enemies.

Of the Lord of the eleventh House in the twelve Houses.

The Lord of the eleventh in the first House, sig-
nifies the Native will overcome his Adversaries
and will see and obtain his desires ; he will be of
good Estate, benevolent, and healthy of Body : he
will have many good Friends, and do good to
them, and they to him, and be fortunate in all his
Actions.

If he be in the second House, he will get Riches
and gaine by his Friends and Sociates, and be for-
tunate in his Riches.

If he be in the third House, he will have noble
Brethren, and a good Estate in his youth, and will
prosper in short Journies, and amongst his Bre-
thren.

In the fourth House, he signifies the Parents of
th

the Native will be subject to infirmities, of a good Estate, but will not live long, but the Native shall be fortunate in immoveable Goods.

In the fifth House, it signifies the Native will be fortunate in all his life, both in Goods and Children.

If he be in the sixth House, the Native will be of an evil state, and of an evil life; he shall live by his sweat, and his life will be but short.

In the seventh House, it signifies that the Native will have a fortunate wife, and will love her, and have riches and good fortune with her, and they will live prosperously: it signifies also the Native will be poor in his youth, but rich in his old age.

If he be in the eighth House, he will be unfortunate; he will intermeddle with Merchandize, but have ill fortune therein: but he will prosper by some inheritance of the dead.

In the ninth House, he signifies the Native will be fortunate unto the end of his life, and have good success in Journies; his fortune will be in far Countries.

If he be in the tenth House, it signifies the Native will have power and rule in his youth; but his power will not extend any further then his own Family or Society; and he will raise his fortune by them who are placed in Dignity.

If he be in the eleventh House, the Native will be wealthy, and have many Friends, a good and great name, a prosperous and various fortune, many Children and Friends.

If he be in the twelfth House, it denotes little good to the Native: he will have few Friends, and be of an evil life.

Of the Lord of the twelfth Houſe in the twelve Houſes.

If the Lord of the twelfth be in the firſt Houſe, the Native will be laborious and weak, he will have many enemies, eſpecially thoſe of his own houſe; he will have much perplexity and trouble in the beginning of his life by his enemies, which will ſeek to afflict his body and minde by ſecret treacheries: it ſignifies alſo impotency and means of the Native; and he will be poor in his youth, but rich in his age.

If he be in the ſecond Houſe, the Native will be wicked, of an evil life and condition: many lies and unhoneſt things will be alſo reported of him; and he will have enemies becauſe of his Eſtate.

If he be in the third Houſe, his Brethren will be adverſe unto him; and by reaſon of them, there will happen unto him many anxieties and labours; his enemies will counſel them, and he will meet with enemies in ſhort Journies.

In the fourth Houſe, the Parents of the Native will be adverſe unto him, his Kindred and Friends will wrangle with him, and the Houſe of the Native will be deſtroyed, and he will go out of it, and will have enemies becauſe of immoveable Goods.

If he be in the fifth Houſe, the Children of the Native will be diſobedient unto him, and of an evil life: and if the Lord of the fifth be in the twelfth, the Native will nurſe the Children of others, and the Native will have ſorrow and affliction by reaſon of his Children.

If he be in the ſixth Houſe, the Native will be infor-

infortunate in Servants and Cattle: he will have abundance of sorrow and misery, and loss of Cattle.

In the seventh House, it signifies the Nativ, will have to do with base & contemptible women who will be a trouble and molestation unto him: he will be miserable in the end of his life, and will undergo great sorrow and trouble, and treachery by women, and his enemies will take away his Estate from him.

If he be in the eighth House, the Native will have but few enemies: he will inherit a good Estate, but with much trouble, caused by the inheritance of the dead.

If he be in the ninth House, his Brethren will be troubled by their enemies; if he take a Journey, he will be molested therein: the Native will be of an evil disposition, he will suffer a great deal of sorrow, anguish and treachery about spiritual things, and matters of Religion.

If he be in the tenth House, the King or Magistrate will persecute the Native, and do evil unto him; he will suffer abundance of grief and sorrow.

In the eleventh House, he signifies the Native will not obtain any good or help from his Friends, and they will be enemies unto him: he will be miserable, and suffer much sorrow and anguish by the frowns of fortune.

In the twelfth House, the Lord of the twelfth signifies that the Native will have very many enemies, and but few friends, neither will they detect or shew their enmity or hatred, neither will their enmity or malice be able to hurt him, but he will feel some sorrow or anguish thereby; yet he regards

nor his enemies, becauſe they cannot hurt him.

We muſt alwayes obſerve, that all the aforeſaid Predictions are firm and true Judgements, when the Lord of the Houſe, and the Houſe wherein he is, is alone, and not Peregrine, and not aſpected by Fortunes nor Infortunes. But if they have the Teſtimonies of Fortunes or Infortunes, it is neceſſary to weigh their ſignifications one with another, and judge accordingly, never receding from this Rule, or from this Radix.

FINIS.

THE CONTENTS.

OF the division of the Cœlestial Globe; how the Signes thereof are ordained and disposed, &c. Pag. 1, 2.

What Operations the Signes have upon the Elements 3.

Of the Fiery Triplicity 3, 4.

Of the Earthy Triplicity 4.

Of the Aiery Triplicity 5.

Of the Watry Signes 6.

The particular signification of the Signes 7.

A Table of the Degrees of the Signes 25.

What part of the body the Signes signifie 26, 27, 28.

The Aspects of the Planets 31.

The colours of the Signes 32.

The colours of the Planets 32.

The description, Names and Nature of the Planets 32, 33.

Of Saturn 33, 34, 35, 36.

Jupiter 37, 38, 39.

Mars 40, 41, 42.

Sol 41.

Venus 44, 45.

Mercury 48, 49, 50, 51.

The Moon 52, 53.

The

The Dragons Head and Tayl 55.
The Aſpects, Fortitudes and Debilities of the Planets 56, 57.
Signification of the Aſpects 58, 59, 60, 61.
The mean motions of the Planets 65.
Eſſential Dignities of the Planets 67.
Of the twelve Houſes and their ſignifications 68.
The ſignifications of the Planets in the Houſes, beginning at the twelfth Houſe 69.
Of the eleventh Houſe and his Lord 70, 71.
The tenth Houſe and his Lord 72.
The ninth Houſe and his Lord 74.
The eighth Houſe and his Lord 76.
The ſeventh Houſe and his Lord 78, 79, 80.
The ſixth Houſe and his Lord 81.
The fifth Houſe and his Lord 83, 84, 85.
The fourth Houſe and his Lord 86.
The third Houſe and his Lord 88.
The ſecond Houſe and his Lord 90.
The firſt Houſe and his Lord 91, 92.
The uſe of an Ephemeris, and how to erect a Figure of Heaven 93.
The left hand Page of an Ephemeris explained 93.
The explanation of the right hand Page 94.
To erect a Figure 95, 96.
Conſiderations in ſetting a Figure 77, 98.
Judgments on the twelve Houſes 98.
Of the firſt Houſe or Aſcendent, which ſignifies the Querent, his life and body, and the beginning of every work 68.
The ſecond Houſe, concerning Subſtance, Riches and Eſtate 99.
Of the loſs or gain of Subſtance 100.
The time when it ſhall be effected 102.

Of

The Contents.

Of the third House, of Brethren and short Journies 103, 104, 105, 106.

Of the fourth House, concerning Hereditaments and Possessions 107.

If a Querent shall obtain the Land he desires 107, 108.

Of the fifth House, concerning Children, whether a man shall have Children by his wife, or any other 109, 110.

Whether a woman be with Child or not 111.

Whether a woman with Child shall have above one Child 112.

Whether a woman shall have a Male or Female 112.

Of the sixth House, concerning sickness and Servants 113, 114, 115, 116, 117.

Whether an absent party be sick or not 118.

Whether a Servant shall be freed from his Servitude or not 119.

Whether a Master will put away his Servant 121.

Questions pertaining to the seventh House 122.

Of Marriage 122, 123.

What cause shall hinder Marriage 125.

Whether a woman be a Virgin or corrupt 126.

If a married woman love any better then her Husband 126, 127, 128, 129.

Whether a Child be the mans it is reputed to be 131.

Of Law-suits and Controversies 131, 132, 133.

Of the continuance of a Suit 135, 136, 137, 138, 139.

Whether Goods stolen shall be recovered again or not 140, 141, 142, 143.

Whether one shall finde againe a thing lost 144, 145.

The condition of the Thief, whether he be one of the House or not 147.

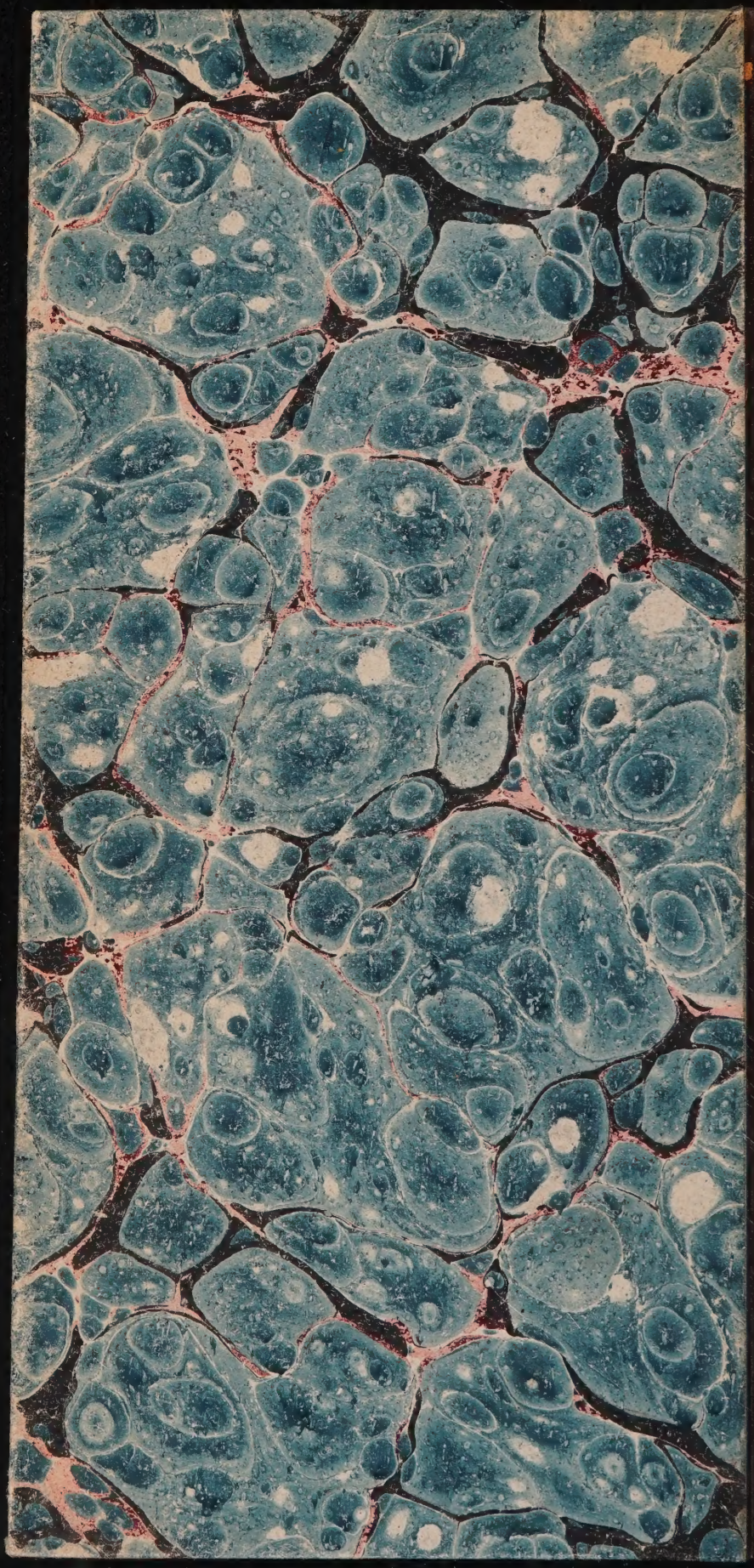
Of

Of the age of the Thief 149.
Of the place where the thing ſtolen is 149, 150.
Of the perſon, form and quality of the Thief 150. 151, 152.
Queſtions concerning the eighth Houſe 153.
Of a man and his wife, which ſhall dye firſt Ibid.
What kind of death the Querent ſhall dye 153, 154.
Queſtions concerning the ninth Houſe, of long Journies 154, 155, 156.
Of News or Rumors, whether true or falſe 157, 158, 159.
Of the tenth Houſe 160, 161.
Queſtions concerning the eleventh Houſe, whether a man ſhall obtain the thing hoped for 163, 164.
Whether a ſuppoſed perſon be a friend or not 165.
Whether the Querent ſhall obtain his hopes 166.
Of the twelfth Houſe 167.
Of danger a man fears, whether he ſhall fall into it or not 167, 168, 169.
The Reſolution of a queſtion made of divers things together at one time 170, 171.
Judgements upon Nativities 173.
Of the firſt Houſe 173.
The ſecond Houſe 173, 174.
The third Houſe 175.
The fourth Houſe 175, 176.
The fifth Houſe 176, 177.
Of the ſixth Houſe 177.
Of the ſeventh Houſe 178.
Of the eighth Houſe 178, 179.
Of the ninth Houſe 179, 180.
Of the tenth Houſe 180.
Of the eleventh Houſe 180, 181.
Of the twelfth Houſe 181.

Of

Of the signification of the Lords of the Houses, as they shall be found posited in any of the twelve Houses of Heaven in a Nativity 181.
Of the Lord of the Ascendent 181,182,183.
Of the Lord of the second 183,184.
Of the Lord of the third in the twelve Houses 185.
Of the Lord of the fourth in the twelve Houses 186.
Of the Lord of the fifth in the twelve Houses 187.
Of the Lord of the sixth in the twelve Houses 188, 189.
Of the Lord of the seventh in the twelve Houses 190.
Of the Lord of the eighth in the twelve Houses 191, 192.
Of the Lord of the ninth in the twelve Houses 193.
Of the Lord of the tenth in the twelve Houses 194.
Of the Lord of the eleventh in the twelve Houses 196.
Of the signification of the Lord of the twelfth in the twelve Houses 198.

All

All sorts of Sciential Books, are to be sold by *Samuel Speed* at the Printing-Press in *Pauls* Church-yard, *London*.

FINIS.